

THE
PRACTICE
OF CHRISTIANITY.

OR,
AN EPITOMIE OF
seuen Treatises, penned and published
in the yeere 1603. by that
Reuerend and faithfull Pastor,
Mr. R. R. late Preacher of
Wethersfield in Essex,
tending to that
ende.

Contracted long since for private
use, and now published for
the benefit of such, as either
want leisure to reade, or
meanes to provide larger
Volumes.

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252 ; 01



TO ALL THAT
ARE CALLED TO
glory and vertue, by name,
to the Inhabitants of the City
of London; and more specially
to them of the *Black-friers*:

*S. E. wisheth encrease of
true holinesse in this life,
and eternall happines
in the life to
come.*



*Y hearts desire &
prayer to God for
you is, that you
may bee saved.*

*For I know, and
am perswaded that there is in
you a zeale of God; and the*

A 3

same

Rom. 10. 1

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2. Tim. 1. 6

*Gods word
preached,
and heard
aright, the
chief and
only ordi-
nary means
to beget &
nourish all
heavenly
graces.*

same according to the
sound knowledge of the
Gospell of Iesus Christ. But
the sparkles of this holy
fier (though they come
from heauen, and are kin-
dled by the holy Ghost) will
soone be quenched, if they
bee not kept aliue by the
blowing of the same spirit
(by whom they were first
infused and kindled in your
breasts), by such meanes as
he hath prescribed & plain-
ly set downe in the Booke
of God.

The principall meanes
and bellowes (as I may say)
that the Spirit of God vseth
to this purpose, is the writ-
ten Word of God: chiefly,
when it is soundly, plainly,
& zealously preached, with
wisdom,

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wisedome, and meeknesse,
and brotherly loue. For
then it is especially made
(as *Paul* testifieth) *the wise-*
dome of God, and the power of
God; that is, the most wise
and powerful means, which
God (who is only wise and
Almighty) hath appointed
to bring men to heaven by.
And in another place hee
professeth, that hee is not a-
shamed of the Gospel of Je-
sus Christ, (meaning, of
the preaching of it) giuing
this reason, because it is the
power of God to saluation
to euery one that belee-
ueth: meaning thereby,
whosoever doth beleeue
(as euery one doth, that is
ordained to eternal life), y
this preaching of the Go-

1. Cor. 1.

24.

Rom. 1. 16.

Act. 13. 48.

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1. Theſ. 5.
19.

Verſ. 20.

ſpell is the ordinary inſtrument of the holy Ghoſt, whereby this precious faith is wrought in his heart. Finally, writing to the Theſſalonians, and charging the *in no caſe to quench the Spirit,* (meaning thereby the heavenly graces, holy deſires and affections, good motions and purpoſes, wrought in their hearts by the ſpirit) hee addeth immediately another admonition, poynting at the meanes whereby the ſpirit may be quickened and kept aliue, ſaying, *Deſpiſe not prophecying :* that is, ſee that you neither contemne, nor yet neglect the interpretation and miniſtery of the Word of God, and prayer; but frequent
and

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and vse it with al diligence; reuerence, constancy, meeknesse and humility, mixing it with faith, and receiuing it into good and honest hearts : so shall you not need to seeke for this holy fier abroad, (as the foolish Virgins sought for oyle of their fellowes) but shall alwayes find it ready kindled in your owne bosomes.

Neuerthelesse there is a necessary, profitable, and holy vse of the Word read, as well priuately as publicly : else (to omit sundry precepts and exhortations in the Law, euen to Kings and Captaines, who may seeme to bee most priuiledged by meanes of their many and waighty affaires)

A 5 Christ

Mat. 25. 8.

*Reading,
a good
helpe to the
same end.*

Deut. 17.
18. 19.
Iosh. 1. 8.

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Ioh. 5. 39.

Act. 17. 11.

Christ would neuer haue commanded the Iewes to *search the Scriptures*, as the well-spring of eternall life. Nor the holy Ghost haue commended the Iewes of Berea, *as better borne, and of more noble spirits then they of Thessalonica*; and that for this reason, because *they receined the Word with all readinesse of mind, and searched the Scriptures daily whether those things were so or no.* Neither would Paul haue exhorted Timothy (an holy Euangelist, and skilfull in the Scriptures); *which hee had knowne euen from a child, to giue attendance to reading*; had it not been both a necessary and a profitable duty, euen for the most expert
and

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and skilfull therein.

And though the Apostle *Iohn* (who wrote by the speciall instinct of the Spirit of Christ) in pronouncing him *blessed that readeth, and them that heare the words of that prophecie, and keepe these things that are written therein*, haue a speciall relation to that diuine and excellent booke of the Reuelation: yet the same is, and may be truly affirmed of the rest of the Scriptures; and by proportion of other godly bookes and writings, tending to the explication and vnfoldings of the same, for the enlightening of the iudgement, or to the application thereof, for the reforming of the conscience,

and

*Reading of
other godly
bookes, good
helpes also.*

Reu. 3. 1.

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and amendment of the life and conuersation : for to one of these two ends (or both) tend all the labours and writings of the learned and godly Diuines, that haue liued in any age of the Church. This little Booke, (as also the larger volume, whereof it is an Abridgement) aimeth at both; though it doth direct and leade especially to the latter.

*The sub-
iect, summe,
and matter
of this
Treatise.*

Luk. 12. 16.

For it treateth of the knowledge, and chiefly of the practice of true godlinesse and Christianity; a most rich & gainfull trade, and ample reuenue, farre exceeding that of *Crasus*, or *Crassus*, or of the rich man; whose large demeanes and
and

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and little countrey (as it were) brought forth fruit in such abundance, as he wist not well where to bestow it. For a godly life (the rule wherof is the word of God, and the roote, true faith, grounded vpon the same Word) bringeth sweet security, safe peace, and spirituall ioy to a beleeuing Christian, with true comfort and contentment in euery estate and condition of life: which all the kingdoms of the world, and the glory of them (though it were in Satans power to bestow them vpon any man, as he braggeth to Christ) are not able to doe.

If it bee demanded what a godly life is; I answere, in generall

*The benefit
of a godly
life.*

1. Tim. 4. 8

Luk. 4. 6.

*What a
godly life is.*

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Psa. 119 9.

Eph. 4. 18.

Rom. 2. 19.

general, it is such a life as is in all things framed according to the Word of God; called also the life of God, because it is that life which God in his word requireth of vs, & by his word & spirit worketh in vs. By which word & spirit wee belecue, & be assured that he will (in some good measure) enable vs thereunto, and blesse vs therein. More specially, it is a true, humble, hearty, & constant endeauour, in nothing to offend God, but to please him in all things, all our life long, and euery day and houre of our life; and that not only in our wordes and outward actions, but also in the most retired, secret, and hidden thoughts, affections

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etions and purposes of our hearts. Sometime it is called a bringing forth fruits worthy of repentance or amendment of life; which is nothing else, but when the partie, who is assured of his saluatiō, & of the forgiuenes of his sins by faith in Christ, doth sorrow godlily for his finnes past, with full purpose of heart neuer to returne to foolishnesse againe; but to reforme himselfe from day to day more and more. It may (to the same purpose) bee called the life of faith, because the true Christian looketh onely to the word of God, resting and relying vpon it by faith, with full purpose of heart to come vnder the gouernment of God,

Mat. 3. 8.

Psa. 85. 8.

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God (from the power of sinne and Satan), reioycing in his promises, fearing his threatnings, obeying his precepts, imitating the vertues of his seruants, shunning the vices of the wicked, and the infirmities of the godly. This godly life, or life of faith, is a most glorious and rich prerogatiue. For by this wee shall bee much more quiet and confident in the midst of many incumbrances, and rest more assured of our saluation from time to time, then otherwise we can possibly doe.

*A further
benefit of
a godly life.*

By this course wee shall haue more assurance, that our weake prayers shall bee accepted, and our strong
lusts

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lusts abated and weakened:
by this we shall escape many
sharpe and bitter afflictions,
and haue grace to beare such as
are laid vpon vs with greater
patience and meeknesse: by it
wee shall goe through with our
particular callings and affaires
more cheerfully, and beare the
crosses and incumbrances that
fall out about them more easily.
And finally, by it we shall
attaine (in some good measure)
to that tranquility of minde,
peace of conscience, and quiet
estate, which the carnall
wisedome of man shall neuer
finde and enioy; and without
which the life of man (in
comparison of this holy and
heauenly life of faith)

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faith) may be truly counted very miserable & accursed.

And so much concerning the summe and matter of this Treatise.

*A threefold
scope and
drift of this
Booke.
First, to
discouer
our corrup-
tions, and
bring them
into dete-
station.*

Touching the scope and drift of it. First, it serueth to set forth (as in a glasse) many secret and deceiueable corruptions of mans heart; and to helpe vs to find out, what swarmes of noysome dangerous, vaine, wicked and worldly lusts doe lurke and lodge therein; & bring them into a vile and base account with vs; and to make vs wearie and ashamed of them, and carefull to entertaine better in their roome. To the same effect it serueth to discouer and lay open the danger, dis-
com-

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comfort, and lothsomnesse,
not onely of a notorious
wicked life (which the ve-
ry Heathen by the light of
nature did condemne); but
also a loose, idle, vnsetled,
and worldly life, taken vp
and occupied (in a manner
altogether) with the lust of
the flesh, the lust of the eye,
and the pride of life; which
the most part (euen of them
that make profession of the
Gospell) doe leade; and to
bring them out of loue with
it: and to let them see and
know, that this is not that
euen and narrow way, that
wil bring them to the king-
dome of heauen; but rather
the crooked and wide way,
that will bring them to
hell.

Secondly,

1. Ioh. 2. 16

Mat. 7. 13.

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*Secondly, to
make men
in loue
with a true
godly life.*

Secondly, whereas a great number of them, who openly and outwardly make a shew of religion, do not relish and taste a true religious & godly life; but rather (at least secretly in their hearts) dis-affect and distast it, censure and condemne it as vnfauory, vnsociable, and cumbersome; counting it too precise, tedious, mopish, monkish, melancholike, and I know not what: this Treatise aimeth at this, to set forth the beauty, glory, gaine, pleasure, sweetness, and safety of a Christian conuersation; and to bring the heauenly life into greater liking with vs, and vs into further loue with it; and to make that (which to
most

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most men) is so irksome and vnfauorie, more easie and sweet vnto our soules; shewing that it is no tedious bondage, but a spirituall liberty, an easie yoke, light burthen, and pleasant race.

Thirdly and lastly, whereas many weake beleeuers, who doe in some measure admire & long after a Christian life; and would faine doe well, and yet know not well how to goe about it, for want of sound and sufficient direction tending to that end: this Treatise serueth singularly wel for that purpose: and besides, it helpes very notably to the remouing of such lets and hindrances, cauils, & stumbling blockes, as are usually laid

Thirdly, to direct and further me in it: and to remoue such stumbling blocks as may hinder it.

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laid in the way of weake Christians, in their safe and quiet passage towards heauen; & setteth such a course for the seasoning of the heart, and well ordering of the life, that being constantly kept, a Christian may haue more true peace, communion, and neere acquaintance with God euery day, then otherwise he shall attaine vnto in many dayes. For herein men are taught how to walke with God, and auoid all euill euery day; and to doe good (so farre as humane frailty may attaine vnto), as in our liues and callings wee shall haue occasion and ability to performe, keeping away the woe that commeth by sin: not

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not pleasing our selues (as the flesh is prone to doe), when wee haue performed some good duty to God, or our brethren, by letting loose the raines to some vnlawfull liberty, by which we shall lose more then we haue gained; but to keepe our selues wel, when we are well.

In respect of the first drift, the Treatise, whereof this is an abridgement, is fitly called (by a godly diuine) The Anatomie of the soule, discovering the manifold deceits, corruptions, and defects thereof: and in respect of the two latter, the Physick of the same; because therein are added most approved remedies for the curing

*It may be
called the
Anatomie
and Phys-
ick of the
soule.*

E. C.

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ring of all spirituall diseases, with like preseruatiues to maintaine the health of the spirituall man; so farre as may bee obtained in the contagious ayre of this infectious and wicked world.

*The Author of the
7 Treatises,
here abridged,
a rare
man.*

I might (and that very iustly and worthily) commend the Author of the seuen Treatises heere abridged, as a man of most rare, constant, and long approued pietie, and vnweariable paines in the worke of his ministry, both publike-ly and priuately, for the space of fortie yeeres together, and more. So might I commend the worke among (yea aboue) many other Treatises, as a precious pearle, and hidden trea-

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treasure : but I leaue the
 Author to the commendation
 of many hundred, to
 whom hee was knowne as
 wel as to me; and the worke
 to the commendation both
 of it selfe, and of him.

And surely, for my owne
 part, I was so affected with
 the reading hereof, that if
 any little respect of my per-
 son (the most weake and
 vnworthy seruant of Christ
 that euer opened his mouth
 in publike so long together,
 with any approbation of
 the faithfull Ministers and
 people of God by them
 that know mee, or haue
 heard and receiued a good
 report and opinion of me)
 may bee a motiue to my
 brethren, to whom I dedi-

*A brieve
 motiue (be-
 sides all the
 former) to
 the reading
 of this
 booke.*

(a)

cate

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cate this poore labour, to reade it ouer (as their needs shall require, and their leifure giue them leaue) but once a moneth, or once a quarter, or in some such time as they shall find most fit, and bee constant therein; I shall reioyce more in it, and make account that I haue gained more by it, then if I had gotten many hundreds of gold and filuer.

An admonition to auoide sicklenesse and inconstancy in reading; of which, see more in the 12. chapter of the third booke.

But lest I should exceed the bounds of an Epistle, I will onely adde one caution, giuen by the forenamed Author about reading. For hee affirmeth, that once or twice reading ouer a booke for practice, is not enough: yea, hee
saith

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faith further, that it is found by experience, that a good booke is of most Christians little seene into by once or twice reading ouer; much lesse the vse and fruit of it reaped by dull heads, flippery memories, weake and slow practizers. Whence I may conclude, that it is no maruel, that (in so great variety of learned and godly Catechismes, and other profitable Treatises, penned and printed in our owne native language, and mother tongue) there is so little sound knowledge, and conscionable practice of Christianity; seeing it is the custome (in a manner) of most professors, rarely or neuer to reade ouer a good

(a 2) book,

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booke (of any reasonable bignesse) from the beginning to the end thereof: or if they doe so, then (as if they had done enough) they lend it, loose it, giue it away; or cast it aside for euer, to the dust, cob-webs and mothes to study and meditate vpon, for any more dealing they meane to haue with it.

Let such remember, what the Apostle *Iames* writeth to the couetous rich men of his time: *Goe to now yee rich men, weepe and howle, for your miseries that shall come vpon you: your riches are corrupted, and your garments moth-eaten: your gold and silver is cankered, and the rust of them shal be a witnesse against you,*

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you, and shall eate your flesh as it were fier.

Giue me leaue to speake after the same manner to such Readers; Goe to now ye carelesse and vnconscio-ble readers of good books; weepe and howle for your miseries, that shal come vpon you: your good bookes are marred and defaced, and your well-bound volumes moth-eatē, or mous-eaten; your gilded couers couered with dust and cob-webs (that are vpon them, and about them) shall be a witnesse against you, and shall eate your flesh as it were fier. What precious account did our godly brethren and sisters (to omit former times) make of a
(a 3) good

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good booke in Queene *Maries* dayes? And what sweetnesse did they sucke out of the godly writings that were then extant, though farre inferiour to many that bee now abroad in the world? And what need wee may haue hereafter of such found and fauorie writings as we now cast at our heels, hee onely knoweth that knoweth all things perfectly, whether past, present, or to come. To him, euen to the King eternall, immortall, inuisible, the onely wise and good God, the Father, Sonne, and holy Ghost, be giuen al honour and glory, for euer and euer.

Amen.

TO



TO THE CHRISTI- AN READER.



Vnderstand Chri-
stia Reader, that
having read over
(some fourteene
yeers agoe) Ma-
ster Rogers seven Treatises of
the Practice of Christianity, I
made this Abridgement of them
which thou now seest, for the use
of my selfe, and some private
friends; not having any the least
cogitation of permitting it to come
into Print. But finding of late,
that I could not call in the Copies
I had given and lent abroad; and
fearing lest some (which is a
common practice in these dayes)
might have thrust it forth, with
wrong to me, and to the Author;
I gave way (not without much

To the Christian Reader.

conflict and doubting) to the publishing thereof: yet without purpose to preindice the more profitable labour of any other in this kind; whereof I neither knew nor heard of any, all the while it was in my hand: much lesse had I any purpose to preindice & hinder the reading of the larger volume, which I rather desire to bring in. to request and liking with so many, as haue ability to buy it, with leifure and time to reade it, as also capacity and memory to beare away the summe and matter of it.

I confesse, that hauing no purpose at all to let it come abroad, I vsed sometimes more liberty then otherwise I would haue done: yet I hope without hurt or wrong, either to the writer (whose blessed memory I doe highly reuerence) of the larger Volume, or to the Reader thereof. For the additions and alterations of my owne, they are very brieve and few:

der.

he pub-
ut pur-
e profi-
in this
knew
while it
e had I
hinder
lume,
ing in.
with so
ny it,
de it,
ory to
mat-

pur-
road,
berty
done:
ong,
blef-
ene-
e, or
the
my
and
w:

To the Christian Reader.

few: neither have I borrowed any thing out of any other, saving onely in the Chapter of Meditation, wherein I addled something out of a learned Divine, who wrote not many yeeres agoe of that argument. Thus, commending thee, and all thy faithfull labours to God, and to the word of his grace, which is able to build thee further, and give thee an inheritance among them that are sanctified, I rest

Doſtor Hall

Thine in Chriſt,

S. E.

(a 5) THE

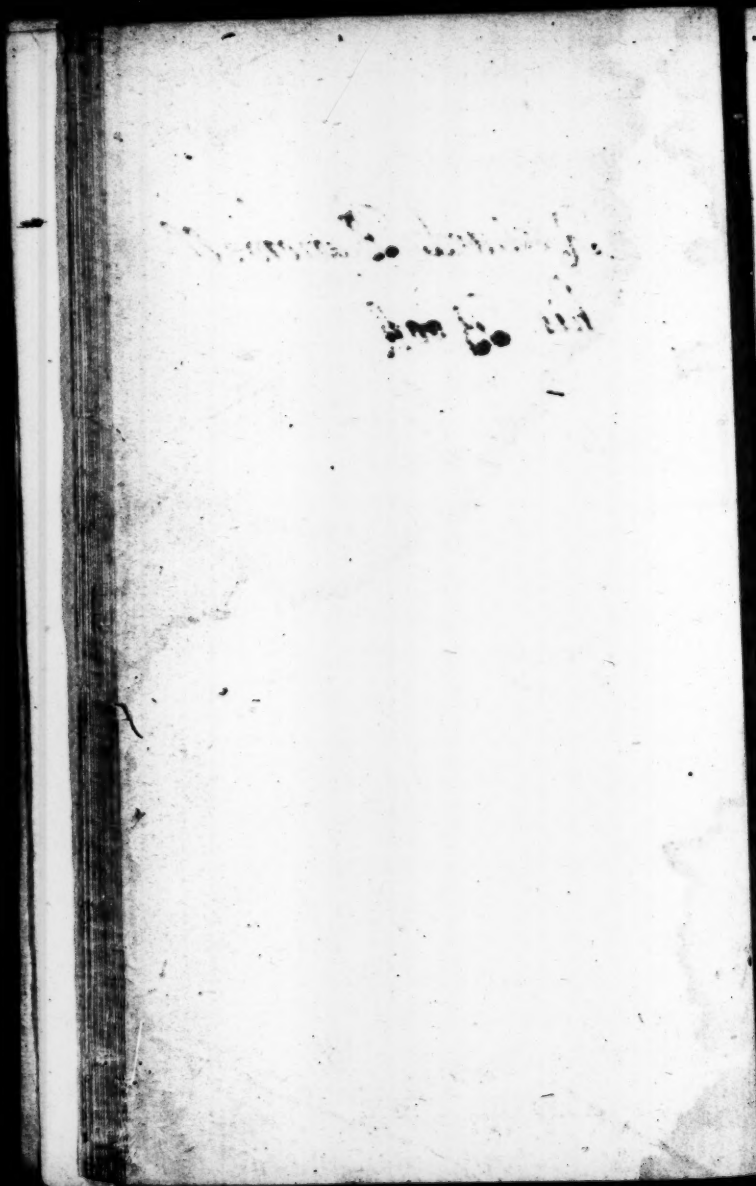
~~Richard Bannell~~

~~his Book~~

Edward Biggs his

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THE
PRACTICE
OF CHRISTI-
ANITIE.

THE PREFACE.

Question.

I*S it necessarie to
write any thing con-
cerning this argu-
ment?*

A. Yes: very necessary, see-
ing nothing is more necessary,
profitable, pleasant and rare,
then a right Christian life. Be-
sides, few haue written thorow-
ly of it: and the Papists, who

B would

*How need-
ful to write
of this mat-
ter.*

would challenge vnto theſelues the opinion of deuotion and holineſſe, are very ſhallow and vnſound therein.

Q. How appeareth that ?

*Papiſts vn-
ſound here-
in.*

A. Becauſe they make little or no account of true faith, the onely mother and nurſe of a godly life. For *Parſons* in his *Reſolution* ſaith moſt abſurdly, that the ſtudie and exerciſe of good deeds is the right way to obtaine at Gods hands the light of true beliefe. Thus ſetting the cart before the horſe, and giuing poyſon in a golden cup.

Q. Among many, who hath writen profitably of this matter, to the capacity of all ſorts of people ?

*This booke
is an Ana-
tomie of the
ſoule.*

A. That Reuerend man of God and faithfull Miniſter, Maſter *R. R.* whoſe booke may be fitly called the *Anatomie* or cutting vp of the inward man, (in as much as it ſetteth forth in a liuely manner, the innumera-
ble,

ble, secret and deceiueable corruptions of the heart) the physicke of the Spirit, and the diet of the soule.

Q. Why so?

A. Because herein is shewed, first, what common and neere acquaintance there may be betwixt God and a Christian in this life. Secondly, what hold may bee laid on the promises of God. Thirdly, what strength may be gottē against sin. Fourthly, what freedome & liberty we may haue by faith. Fifthly, what stayednesse and constancie may bee attained in a good course. Sixthly, what comfort and reioycing the children of God haue euen in this life, and that not in prosperity only, but also in affliction.

Q. What may bee the maine scope and drift of this whole Treatise?

A. It tendeth to bring the Christian life into greater price

*Contents of
this booke.*

Scope.

and request; and to make the path-way to heauen more easie and pleasant to such as wil walk therein, by causing them to taste and see how sweet the Lord is; and to feele the power of the life to come, and to hold fast for euer the heauenly prerogatiues, which they haue by Iesus Christ.

Q. What are those prerogatiues?

Prerogatiues of a Christian, set out more largely in the sixth Booke.

A. They are, first, freedome from condemnation. Secondly, certainty of Gods fauour and loue. Thirdly, assurance of eternall saluation. Fourthly, daily power to weaken & ouercome all corruptions, and all lets, hindrances and discouragements that men shal meet with in their journey to heauen; being neither cast downe with needlesse feare, nor yet possessed or puffed vp with worldly hope; but fearing their owne weakenesse without dispaire, and resting by faith.

faith on God without presumption, being heauie for their own and others sinnes without dumphnesse, and merrie in the Lord without lightnesse, as will appeare more fully in the Treatises following.

Q. What and how many bee the points that are meete to bee knowne, to the attaining of the true practice of a Christian life?

A. They are chiefly seuen: for, to the attaining of this happy estate, we are to know, first, who are indeed the children of God and true beleeuers, and how men are brought to this estate. Secondly, what the life of true beleeuers is, & what course such persons must walke in all their dayes, and how they are to carrie themselues both towards God, and towards men. Thirdly, by what meanes this godly life may be continued and daily encreased. Fourthly, what bee the best and most profitable di-

*7. Parts of
this Treatise.*

rections serving to that end and purpose. Fifthly, what bee the chiefe lets and hindrances of a Christian in this course, with the most soueraigne remedies against the same. Sixthly, what be the peculiar priuiledges and blessings, which God doth bequeath and bestow vpon his beloued ones, ouer and besides such benefits as they haue in common with the men of the world. Seuenthy and lastly, we are to know how to answere the obiections and scruples of weake consciences, and the cauiis and exceptions of carnall persons, against the doctrine of the daily practice of Christianity.

THE



THE FIRST
BOOKE.

Chap. I.

Question.

Q Come now to the first point, which is, who are the children of God, and true beleeuers indeed, and haue sound assurance of their saluation: is this so necessary to be knowne?

Who are
Gods chil-
dren.

A. It is most necessary: and the rather, (to omit the reasons that are touched heereafter) because the most part are greatly deceiued concerning this point: and namely, three sorts of men; that is to say, Papists, or Roman Catholicks: Carnall professors of y^e Gospell, & ignorat persons.

Needfull to
be knowne.

*Papists de-
ceived here-
in.*

*Q. How are the Papists de-
ceived?*

A. In that they hold it not
onely very difficult and hard for
a man to be assured of his salua-
tion, and of the free forgiuenes
of his sinnes, by the assurance of
faith, or otherwaies, (vnlesse it
be by special reuelatiō); but also
say it is presumption, for any
man to challenge this assurance
to himselfe.

*Common
Protestants
deceived.*

*Q. How are the common Pro-
testants deceived?*

A. In that in an other extre-
mity they make the assurance of
saluation too common and easie
a matter; and they count him
little better then a madde man,
(or at least greatly distempered
with some melancholicke hu-
mour) that is perplexed and
troubled in his mind, by doubt-
ing of the fauour of God, and
forgiuenesse of his sinnes by the
blood of Iesus Christ.

*Q. How are ignorant soules
deceived?*

deceined?

A. In that they thinke that so long as they doe well, and serue God, and deale iustly with their brethren, they are Gods children, and heires of saluation: but if at any time they slip or fall, though it bee of meere frailty, then they doubt lest they be none of his; as though the loue and truth of God were as changeable as the course of their liues.

Ignorant persons deceined.

Q. But be there not some godly people, who dare not beleue the forgivenessse of their sinnes any longer then they walke humbly before God, and dutifully towards men?

A. Yes verily: and these are not rashly to bee condemned; yea they are to bee commended rather, if they only take occasion by their falles and slips to enter into a more serious examination of the soundnesse of their faith and repen-

Some godly deceined.

tance, otherwise if they make their well doing the chiefe anchor of their hope, comfort and assurance, they erre dangerously.

Q. How may a man attaine to this, to know assuredly that hee is indeed the child of God, and a true beleever?

*God worke
faith by
sense of mi-
serie, and
redemption
by christ.*

A. God doth worke this faith and assurance in the harts of those that be his, by his holy Spirit, by giuing to them, first, a cleere sight, and liuely feeling of their owne heauie estate; and secondly, of their redemption and deliuerance out of the same.

CHAP. II.

Q. W Herein doth this heauie estate of mā after his fall consist?

*Mans heauie
estate,
1. in losse of
happinesse,*

A. First, in the losse of Gods fauour, & of that former blessed and holy estate wherein he was created

created in *Adam*: and secondly, in procuring of the cleane contrary, cursed and miserable condition:

2. *Gaine of miserie.*

Q. Wherein consisteth his miserie?

A. In two things: whereof the first is his sintulnesse against God, whom hee doth alwayes, and in all things offend, being able to doe nothing but that which highly displeaseth the diuine Maiesty; the other is this, that he is alwayes, and in all things most odious and hatefull to God, and most iustly forsaken and accursed of him.

Mans misery in sinne and curse.

Q. Wherein consisteth mans sintulnesse?

A. First, every man is guilty of that grievous transgression which *Adam* and *Eue* (in whose loynes they were, and from whom they come) committed in Paradise. Secondly, from hence all the powers of his soule, and members of his body are

Mans sintulnesse.

are infected with that venome, commonly called Originall sin, spreading into them, which (as deadly poyson put into a cup of wine) doth corrupt and spoyle euery drop of it.

Q. In what sort are the powers of the soule and body corrupted?

How all powers in mā be corrupt.

A. The vnderstanding is full of blindnesse and darknesse, not fauoring the things which are of God. The memory either forgetteth good things altogether, or else remembreth neither good nor ill as it ought to doe. The conscience is seared, numbed and defiled, and neuer soundly peaceable, neither excusing nor accusing as it should: The will hath no power, either rightly to refuse that which is euill, or to chuse that which is good; but is carried away with the affections, as the chariot with the horses that draw it whither they will. The conuer-

sation

sation is vile and loathsome, whether we respect the inward actions of the mind, as thinking, wishing, desiring, &c. which are altogether earthly, worldly, fleshly, and diuelish; or whether we respect his outward behaviour, which is nothing else but a yeelding vp of the members of the body (namely, the eye, the eare, the tongue, the hand, &c) as weapons and instruments of sinne, in so much, as man is alwaies, and in all things (and therefore out of all measure) wicked and sinfull?

Q. You haue shewed me mans sinfulness, being the first branch of his miserie: now tell me further wherein consisteth his cursednes?

A. This cursednesse (which is the due desert of sinne) containeth all the plagues and punishments, both of this life, and of that which is to come. For concerning this life, man (in regard of his outward estate) is subiect

Mans cursednes, 1. in this life.

subiect to manifold losses, calamities and incumbrances; and in regard of his body, who can reckon vp the diseases, aches, paines and infirmities that attend vpon him. In respect of his soule, the plagues are yet much more grieuous, as, to bee giuen (like a brute beast) to the lust of his owne heart; to bee hardned in sinne without remorse and touch of conscience; or else to fall into an other extremitie of vtter desperation; and such like, which would be far more fearefull then the other, if they could as easily be discerned and felt: and yet they are therefore the more fearefull, because being so hardly and rarely discerned and felt, they are the lesse feared and the more hardly and rarely cured: these three laid together, make the condition of euery vnbeleeuer very cursed and miserable, euen in this life; besides that death lieth at their doore.

doore, readie to make separation betwixt the soule and the body; and not onely to depriue them of the short pleasures which they inioy in this world, but to plunge them into the torments prepared for them in the world to come.

Q. You haue satisfied me in generall, touching temporall iudgements; tell me now what are the eternall plagues prepared for unbeleeuers in the world to come?

A. The temporall plagues laid altogether, are very grievous and bitter; and withall so innumerable, as no man can easily reckon them vp, which were enough to make any heart to tremble and quake, to thinke what hee is daily and houely subiect vnto, euen in this present life; yet these haue an end at last, yea, they haue a speedie end, for our daies here are but a span long, and in the meane time there be many breathings,
much

2. In the life to come.

much ease and intermission: but the plagues waiting for vnbelieuers in the world to come, as they are in themselves far more sharpe and intolerable then the other, besides, they continue for euer and euer without any end, ease, or intermission at all; for their worme dieth not, and their fier neuer goeth out, Mark. 9. Luke 16. but because the word of God teacheth vs that they are vnspeakable, it were no wisdom to be curious in describing of them, lest wee should make them lesse then they be.

Q. What should this knowledge of mans sinfulnessse and cursednesse worke in the unbeleener?

This knowledge should humble.

A. It should cause him to lament and bewaile his wofull estate, who being made in the image of God, is now transformed into the image of the diuel, emptie of grace, and filled with all filthinesse; and of the childe
of

of God, become the slaue of sin and Satan; and so to shake off al cloakes of shame, and lay aside all idle excuses, as when men wil say, They hope there is some good thing in them, and that they are not the worst of all others, with a number of the like figge-leaues, which they sewe together to couer their nakednesse.

Q. But doe not vnbeleeuers enioy diuers outward blessings for a time?

A. They doe enioy many outward benefits, as health, pleasure, riches, honour: but these are not blessings to them, for God in his iudgement turneth them to cursings; and minglenth them with such a sauce of feare, distrust, vncertainty and discontentment, that they haue much more cause of terror then of comfort; as he who sitting at a royall banquet in a chaire of State, had a sharpe sword hanging

*Vnbeleeuers
prosperity is
their ruine.*

ging right ouer his head by a twined thread, readie euery moment to pierce into his braines; such was the condition of the rich man, Luke 12. and of *Herod*, Act. 12. and such is the case of euerie vnbeleeuer, of what age, calling, or qualitie soeuer he be.

CHAP. III.

Q. *You haue satisfied me (in some measure) touching mans sinfulness and cursednesse: Now I demand, what points are to bee considered, touching his redemption and deliuerance?*

*Four points
concerning
redemption.*

A. There are foure points to be considered, concerning this matter: the first is, wherein it doth consist: the second, by whom it was wrought: the third, how it is reuealed and brought to light: the fourth, how it is embraced & receiued.

Q. Where-

Q. Wherein doth it consist?

A. In satisfiying of Gods iustice; which is done by two meanes, whereof the first is, the suffering and vndergoing of the full punishment due to sinne, which is the wrath of God, and curse of the law, without which there can bee no escaping of eternall death. The second is, the perfect keeping and fulfilling of the Law, without which there can bee no enioying of eternall life.

Q. By whom was this redemption and deliuerance wrought?

A. The remedie of this wretched estate, into which man had plunged himselfe, was vndertaken and wrought onely by Iesus Christ; who being perfect God, & the onely begotten Sonne of the most High, rooke our nature vpon him, and became a most mercifull and al-sufficient Mediator betwixt his Father and vs, both suffering the

1. Gods iustice must be satisfied, and his Law fulfilled.

2. This was wrought only by Christ.

the full weight of Gods wrath due to our sins, and by the power of his God-head ouer-coming the same, and also perfectly fulfilling the Law for vs, so that there is no saluation (neither can be) in any other; *for among men there is giuen no other name vnder heauen, whereby wee must be saued, Acts 4.12.*

Q. How can such a short suffering of Christ (continuing in the sharpnes thereof but a few houres) and the righteousnesse and obedience but of a few yeeres, both satisfie the infinite iustice, and purchase the everlasting fauour of God?

Christs God-head made his satisfaction of infinite merit.

A. Because the person that suffered this torment, and fulfilled this righteousnesse, being not onely pure and perfect man, but also true and very God, and the only begotten of his Father (and consequently of infinite maiestie, glorie, and worthines), his suffering and obedience (though

(though lasting only for a time) could not but be of infinite merit and desert with God his Father.

Q. How is the knowledge of this heavenly mystery of our redemption brought to light?

A. By the preaching of the Gospell of Iesus Christ, which is called by the holy Apostle the Power of God, and the Wisdom of God; euen the power of God to saluation to euerie one that beleeueth, to the Jew first, and also to the Gentile, Rom. 1. 16. and in another place hee saith, that this sauing grace or glorious Gospell, hath appeared and shined brightly to all men, &c. Tit. 2. 11.

Q. How is it receiued and embraced?

A. The only hand to receiue Christ and his merits, (the perfect medicine of mans miserie) is true faith, which (for the worthie effect it hath) is called iustifying |

3. This is revealed by the Gospell.

4. This redemption is received only by faith. What faith is.

fyng faith, which is nothing else but a sound beliefe in the promise of life, that poore sinners comming to Christ (that is) beleeuing in him, he will ease them, Matth. 11. 26. that is, free them from all misery, both here in this world in part, and in the world to come in full perfection; and restore them to all true comfort in this life, and to eternall happinesse in that which is to come.

Q. How is this faith wrought in vs?

Faith is wrought by bearing.

A. This faith is wrought in vs by hearing of the word preached, Rom. 10. by which is laid open to our consciences the mercy and truth of God in Iesus Christ, whereby the holy Ghost doth enlighten our minds to conceiue, and draw vs to beleue, and by this meanes vnite vs to Christ, by whom we are made the children of God.

CHAP. IIII.

Q. *How doth this doctrine of mans misery, and redemption worke in them to whom God will shew mercy?*

A. It hath (through the goodnesse of God) diuers gracious and heavenly works, proceeding (as it were) by certaine steppes and degrees, and these workes are in number chiefly seuen.

Q. *What is the first worke?*

A. The first: whereas men are naturally blinded and puffed vp with conceit of themselves, and none commonly so merrie as they that haue most cause to mourne, they are now drawne by the secret and mighty working of Gods holy spirit, to see and feele their owne miserie, and to bee troubled and grieved in minde for it, percei-
uing

*Seuen of
fects of this
knowledge.*

*1. Truly
pricked in
conscience.*

uing themselves to bee odious and loathsome in Gods sight, through the leprosie of sinne. Yea to be most cursed & damned creatures, iustly subiect to all plagues, both in this life and in the life to come, wherby they are pricked as with the poynt of a sword, stroke of an arrow, or sting of an adder.

Q. What is the second worke?

A. Secondly, whereas the most part doe shunne the touch of conscience, euen as death it selfe (though there bee no true life without it); they to whom God purposeth to shew mercy, being conuicted in their consciences that they are most filthy and accursed, doe begin, and that with all earnestnesse, to consult and debate the matter with themselves, saying as it is in the Prophet, *What haue I done*, Ier.8.ver.6. and deliberate with the vniust Steward, who said, *What shall I doe, when my Master*

*2. Consult
what to do.*

Master taketh away from me my Stewardship, Luke 16.3? and with Peters hearers, Men and brethren what shall we doe, Acts 2.37? complaining with the prodigall child and saying, O what a case am I in, Luke 15.17? and inquiring with feare and trembling as the iayler did, O Sirs, what must I do to be saved? Acts 16.30.

Q. Is this consultation necessary?

A. Yes without all question: For if in worldly matters no thing can bee iudged to bee well done, that is rashly and vnadvisedly done; how much lesse will God suffer men, whom he meaneth to bring to so great honour (as the assured hope of eternall happinesse is), to goe about it without any consultation, or studie at all.

Q. What is the third worke?

A. A relenting and broken heart, humbled and abased with

Consultation necessary.

3. A relenting heart.

C the

the sight and feeling of our own misery, as we haue heard before, and thereupon ready with *Paul* when his proud spirit was tamed, and his high mind taken downe, and his hard heart made soft and tender, to say; Lord, what is it that thou wilt haue me doe, *Acts 9.8.*

Q. These three notable effects spring properly from the sight and sense of our miserie; but what is the fourth worke which the knowledge of this (that we may obtaine deliuerance from our miserie, by the forgiuenesse of our sinnes) bringeth forth?

4. Desire of pardon.

A. It is a secret desire of pardon and forgiuenesse which God kindleth in vs, and whereunto (by his grace) we do rowse and raise vp our selues, euer hungry and thirsting after the same, and remembring how it is written, that (such mourners shall be blessed, and that God will not breake a bruised reed, nor despise a con-

a con-

*a contrite and broken heart, Psal.
51. Matth. 5. 12.*

*Q. What will this worke in a
man?*

*A. It will make the glad and
good tidings of the Gospell ex-
ceeding welcome vnto him, e-
uen as a hungrie stomack ma-
keth bitter things sweet, wher-
as he that is ful, despiseth an ho-
ny-combe.*

*Q. What is the first worke,
being the second that proceedeth
properly from the knowledge of our
redemption?*

*A. An humble confession of
our sinnes, with an earnest and
vnsained craving pardon for the
same; for as the prodigall child
considering in what a miserable
case he was, and withall, what a
mercifull father he had, resolved
presently to goe to his father to
humble himselfe, and desire to
be receiued vnto fauour in some
degree; so shall we goe to our
heauenly Father, finding our*

*This makes
the Gospell
sweet.*

*5 Confession
craving
pardon.*

miserie to be more then bodily or temporall, and the mercie of our Father so farre to exceed the bowels of naturall affection and compassion, Luke 15. 18.

Q. What is the sixth worke?

6. To forsake all for it.

A. When men doe so highly prize, and esteeme the grace of the assurance of their saluation, that they resolute to be ready to forsake all for it, as being but base & meane, in comparison of it; like to the wise traeller, who finding a great treasure hid in the field, doth buy that field, to make himselfe owner of that treasure; and like a skilfull Jeweller, who meeting with a Pearle of vnestimable price, is willing presently to passe away all that he hath, to possesse himselfe of that, Matth. 13: euen so he that shall once truly taste of this heauenly grace, will bee ready not only to confesse, but also to forsake his sinne, Prou. 28. 14. that he may bee partaker of this gracious

tious redemption wrought by
Iesus Christ, Philip. 3.

Q. What is the seventh work?

A. Lastly, God openeth the
heart, and lightneth the mind,
and so calleth, draweth and en-
ableth vs to apply Christ and
his promises to our selves, Acts 16
15. Rom. 16. 2. Cor. 7. 22.

*7. To apply
Christ by
faith.*

CHAP. V.

*Q. Seeing faith being so excel-
lent a grace, as without it
it is impossible to please God, or be
his children; what doth make it so
rare, and hinder men from belee-
ving and embracing the promises
of life?*

A. The lettes and hindrances
are in particular very many,
which keep men from faith, but
they may generally bee diuided
into two heads; for either they
proceede and arise on the be-
halfe of the Minister, or else on

*Letts from
faith of two
sorts.*

the behalfe of the people themselves.

Q. How on the behalfe of the Minister?

1. *In the Minister not teaching.*

2. *Seldome teaching.*

A. 1. By his not teaching, seeing faith commeth by hearing of the word of God preached, Rom. 10. 17. and Christ saith, *If the blind leade the blind, both will fall into the ditch*, Mat. 15. 4. and the Wise Man saith, *that where no vision is the people perish*, Prou. 19. 18. 2. By his seldome teaching : for Gods people must bee fed as young babes with the sincere milke of the Word, a little and often, that they may the better both conceiue, remember, and practice the will of God set downe in his Word, 1. Pet. 2. 1. Thes. 2. This weakenes of capacitie the Lord describeth by his holy Prophet, comparing them to children newly wained from the milke, and drawne from the brest : for saith he, *Trecept must be upon pre-*

precept, line unto line, line unto line, there a little, and there a little, Esay 28.9.10. therefore Paul exhorteth Timothy to giue attendance to teaching, and to performe that duty with all earnestnesse, in season and out of season, 1. Tim. 4. 13. and 2. Tim. 4. 1. and Christ repeateth the precept of feeding his flocke three seuerall times to Simon Peter; signifying thereby, that a faithful Pastor should haue a double and trebble care of this most necessary and holy duty. 3. By his obscure and vnprofitable preaching, which is a mocking of the people of God, and a taking of his name in vaine, when men doe not endeaour both to preach often, and that plainly and profitably, with power and authoritie in the euidence of the spirit, and not as the Scribes, Matthew, 7. 29. 2. Corin. 5. 11. 4. Though they do preach both often and profitably, yet except

3. Vnprofitable teaching.

4. Not Catechizing.

they doe constantly, diligently, and orderly instruct the people by way of catechizing in the grounds of Religion, it will be a great hinderance to their growth in true godlinesse.

Q. How may the Minister quicken up himselfe in a care and conscience of his dutie in these things?

How the Minister may be provoked to his duty.

A. The Scripture is verie plentiful in this point, in perswading the Ministers of God to a zealous and conscionable performance of their duty by many plaine and powerfull arguments, and namely (to omit many particulars) by these three: first, by the names and titles which the holy Ghost doth giue them, as Light, Stars, Salt, Angels, Stewards, Shepherds, Watchmen, Husbandmen, Builders, &c. Secondly, by many fearefull and heauie woes denounced against the sloathfull, vnfaithful & idle Ministers, who

who are called blind Guides, dumbe and greedy Dogs, raue-ning Wolues, cruel and vnfaithfull seruants; which at the coming of their Master shall bee cut in pieces, and haue their portion with hypocrites for the blood of soules, which by their not teaching, or corrupt teaching, or wicked liuing hath been shed. Thirdly, the sweete and precious promises of a most rich and heauenly reward and excellencie of glory, that God will bestow vpon the faithfull Ministers of the Gospell, making them shine as the starres, &c. Dan. 12. 1. Pet. 5.

CHAP. VI.

Q. **W***Hat be the lets on the behalfe of the people?*

A. Want of diligent marking of the doctrine taught, and of

C 5 studie

1. Lets in the people many.

Studie and paines to put it in practice, while some esteeme it as a light matter, that may bee easily attained vnto, and gotten without so much adoe, as the Ministers make about it ; and others in another extremitie, thinke it an impossible thing to attaine to this assurance of faith and ioy in the holy Ghost, which they are exhorted vnto. Others, though they thinke it both possible and necessarie, yet they are sloathfull and carelesse, and willingly suffer themselves to bee entangled with the matters of the world. A fourth sort are blinded with presumption and self-loue, perswading themselves they doe belieue, and yet keepe some one sinne (at least in their hearts) which they will not forsake, Iob 20. A fifth sort, (though not so grosse offenders) were neuer broken-hearted with the sight of their sinne and their miserie, and therefore the

the doctrine of faith cannot possibly enter. A sixth sort think they shall neuer continue constant; and therefore either they will not begin to goe about it, or else they wil soone reuolt and fall backe againe: others content themselues with some short and vanishing motions, and sudden flashes of faith and comfort, which by the cares of the world, and pleasures of life are soone quenched. There be some likewise that both thinke, and will say, that it is a good and comfortable thing, to know our selues to be the childrē of God, and that they hope, that they themselues are such, and loue the Gospell, and the hearers and teachers thereof, and yet wil neuer goe about to make the promises of life and saluation their owne by due meditation, and deepe weighing of the truth, and vchangeablenesse thereof. Lastly, there is another sort of men,

men (and those not the fewest in number), who embracing and louing this present world, and fearing reproch, pouertie, persecution and such like; or at the least, fearing the losse of their libertie in sinfull pleasures, will by no meanes haue two familiar acquaintance with the doctrine of faith and repentance; which notwithstanding bringeth more true pleasure and sound contentment, then al the Kingdoms of the world are able to doe.

Q. What should quicken and incourage the people against these lets?

Helpe against these lets.

A. A speciall help and spurre to this purpose, is to looke diligently to the end of the Ministry; and without all wauering or doubtfulnesse to perswade themselves, that it is the Ministry of reconciliation, the power of God to saluation, to enery one that beleeueth; the sweet saunour of life to al the elect of God, and such like.

CHAP.

CHAP. VII.

Q. **W***Hat manner of desire doth goe before, and also accompanie and follow faith in the elect of God?*

A. Not a bare or sudden desire of remission and saluation (which some thinke to be faith) Numb. 23. 10. Mat. 13. 20. 21. for though for the present it can hardly bee discerned from the other, yet in time it will appeare not to be the same: for that desire which is sound indeed, is not onely feruent and earnest for a fit, but stable and constant to the end; resolving neuer to giue ouer, till this precious faith bee procured, and surely possessed, as a most precious and inestimable treasure; because to beleue in God, maketh vs the children of God, and heires of euerlasting life, Luke 7. 50. This true desire is expressed by our Sauiour Christ

*What desire
goeth be-
fore faith.*

Christ by the two parables of the hidden treasure and precious pearle, which wrought so effectually in him that met with them, Matth. 13. 44.

Q. What if men doubt they shall not perseuere, as being not predestinate; and seeing others who haue been as forward, as euer they were, to fall away?

*Remedies
against
doubting.*

A. The helpe for this is, first, to hearken to no contrarie voice, but cleaue fast to the word; *cast not away thy confidence, beleue stedfastly, and lay hold of eternall life,* Col. 2. 5. 1. Tim. 6. Secondly, remember how *Eua* fell from God, by opening her eares to a lying spirit, Genes. 3. Wherefore stop thine eares against all such charmes, be wise as the Serpent, whereof the Prophet speaketh, Psal. 55. Thirdly, if this doubt and perplexity arise from the preaching of the word, seeke to them that made the wound; for they will be

be able by the blessing of God to provide a plaister, according to that we reade, Acts 2.37.38. Fourthly, remember that Christ sitteth at the right hand of his Father, and maketh suite, that their faith (though it be shaken and then sifted by Satan) shall neuer faile, Luke 2.31.

CHAP. VIII.

Q. **VV**hat other helpes are there for a weake faith?

A. Consider in the fifth place, that God is vnchangeable in his truth, mercy, and loue, James 1.17. Psal. 77.13. Sixthly, seeke out some one (at the least) infallible fruit of the new birth; which may be a testimony of the spirituall life in Christ: for as hearing, seeing, breathing, mouing, &c. are signes of the naturall life, though they be not

*Props of
a weake
faith.*

not alwayes perceiued by such as haue them : so there bee vn-doubted tokens of true faith, though they bee not easily discerned, (especially in the houre of tentation) by them in whom they are. Lastly, remember that wee know and beleue in part, and by degrees, 1. Cor. 13. As children first goe by a schoole, and sicke folke recouer their taste and strength by little and little ; and the Lords plants shoot not vp suddenly, and all at once; but suffer many a sharp storme before the day of haruest. Wherefore let the weake in faith be wise in heart, and not measure themselves by their present faintings and infirmities; but waite vpon God, and vse the meanes which hee hath prescribed in his word.

Q. How shall they bee dealt withall that are more deeply wounded with despaire of Gods fauour, and feare of condemnation?

A. First,

A. First, we must lay before them Satans subtiltie and rage, mentioned by the holy Apostles, 2. Cor. 11. 13. 14. 1. Pet. 5. 8. and in other places of Gods word: the malignitie also and dangerous effects of melancholie are to bee remembred; and they assured that this present horror is no argument of Gods wrath, nor of their reprobation; but rather (for the most part) either a beginning of grace, or a triall of faith and patience, or a fatherly correction which God layeth vpon them that are most deare vnto him. Secondly, for prooffe hereof they are to be shewed that they haue not sinned against the holy Ghost; for they haue not wilfully and maliciously set themselues against the truth of the Gospell, nor persecuted the professors and preachers of it; but rather loued and reuerenced them, and that they haue
lothed

*Remedies
against de-
spaire, and
doubt of our
election.*

*What the
sin against
the holy
Ghost is.*

lothed and detested all wicked thoughts and desires, that haue risen in their hearts, and been sorie for them, though for the present they could not suppress them. And that all wicked speeches and actions, of themselves or others, haue been odious to them, their consciences bearing them witnesse, that all such motions and actions are much against their mind and liking. Thirdly, they must further be put in mind, and that with all earnestnesse (yet in the spirit of meeknesse), how much they displease and dishonour God, and grieue his holy spirit by giuing place to such conceits and spirits of errors, contrary to the most cleere and comfortable promises which are made to them that loue and feare the Lord, tremble at his word, are broken-hearted, &c. Rom. 8. 28. Iam. 1. 12. and in infinite other places. Fourthly and lastly,

ly, they must not giue too much credit to themselues : for as the sicke man during the time of his anguish and distemper, must not trust to his owne tast, but rather relie vpon the learned Physition, and other honest and discreet friends : so the faithfull must not giue too much credit to the suggestions of their own heart, during the time of temptation ; but rather belecue their faithfull Pastor, and other godly and experienced Christians that are about them.

CHAP. IX.

Q. Seeing there is oftentimes such great weakenesse of faith in true beleeuers: what difference is there betweene them, and others that beleene not; and how shall they bee knowne asunder?

A. This indeed is hard to discerne;

*Differences
betweene
hypocrites
and weake
belcuers.*

discerne; for an hypocrite may, first, be peniue afterwards, and sorie for his sinne committed, and wish it vndone. Secondly, confesse it, and bewaile it, both to God and man. Thirdly, bee burthened with the waight of it, feare Gods displeasure for the same, and walke heauily, as *Ahab* did, 1. King. 21. 27. Fourthly, he may haue some desire to reforme his life, and not onely make promise of it with his mouth; but also in some sort (& for a fit) purpose it with his heart. Fifthly, hee may likewise ioy in the promises of the Gospell, take pleasure in the exercises of religion, reuerence the Ministers, and people of God, as *Balaā*, *Herod*, & others haue done, Num. 23. Mark. 6. 20. Hebr. 6. 4. and yet bee a stranger from the power of true faith, and from that peace of conscience which doth accompany it; as they were.

Q. Doth

Q. Doth not this tend to discourage men?

A. No; but rather to driue me from deceiuing themselves, by building vpon a rotten foundation, and leaning to a broken staffe; and to make the true testimonies of eternall life more highly esteemed by such as haue them, and more carefully sought by such as want them.

Needfull to know these differences.

Q. What then is the difference?

A. True beleeuers in the feeling of their sinne, feare, sorrow, and other distresses for the same, are vnfaignedly humbled, and softened in heart, and fully resolved to seeke the forgiveness thereof through the merit of Iesus Christ, freely imputed to them through faith: whereupon doth follow such a loue of God, as will euen constraîne them to goe forward, and keepe them, that they shall neuer fall away finally; but furnish themselves

Properties of true beleeuers.

selues with faith, purity of hart,
peace of conscience, newnesse of
life, &c.

*Q. What doth hinder men
from this, besides the former lets
mentioned, Chap. 5. and 6.*

*What hin-
ders many
from faith.*

A. First, in that many place
their happinesse in repentance
without faith. Secondly, in that
they thinke it necessary for
themselves to bee as deeply
pricked in conscience for their
sinnes, and cast downe as low
with sorrow & despaire, as any
other haue bin who they haue
knowne or heard of. Thirdly,
some are troubled, because they
are free from outward crosses
in a greater measure then they
imagine Gods children should
be; as on the other side many
more are staggered and amazed
with the multitude and conti-
nuance of their troubles and af-
flictions in the world. Fourthly,
others are deceived by conten-
ting themselves with a forme
of

of godlinesse, in keeping the publike and priuate exercises of religion, and companying with the best, both Ministers, and people; and because they loue the Gospell, hate Poperie, heare Sermons often, dislike them that doe not weepe at a Sermon, &c. Fifthly, some doe hinder themselves by too much plodding vpon their owne fals and infirmities breaking from them, thinking that for this cause they are not beloued of God. Lastly, others, because they get some victory now and then ouer their owne corruptions, thinke themselves safe, and grow secure; as if they were in good case, whereas they are in greater danger then the former.

Q. Be there any other lets?

A. Yes verily: for first, this is a maine and principal one, that mens hearts are not vp-right, they will not deale plainly with the Lord, and with them-

Many other lets.

themselves, and take paines with their owne consciences to proue and try them, as Ier. 5.3. Rom.8.9.2. Cor. 11.28. 2. Cor. 13.5. Heb.4.13. they doe keepe some sin to themselves, as a child doth sugar vnder his tongue, being loth to leaue and part with it, by reason of the supposed sweetnesse which they finde in it, Iob 20.12, &c. Thirdly, others thinke it a base and vile thing, or at least a great indiscretion, vncomelinesse, and disparagement, for persons of their birth, place, calling, and ability, to stoope and apply themselves to these courses and exercises, which are requisite for the obtaining of a true and liuely faith, 2. Sam.6.20.21. Fourthly, many will take no paines, nor bestow any time (to speake of) about it: and wheras in worldly matters they thinke no care too much, nor time too long; in heauenly matters they are otherwise

therwise minded.

Q. What then is to be done?

A. Wee must giue all diligence to make our calling and election sure; trying by all means whether our faith, hope, patience, loue, repentance, (though weake and vnperfect) bee sound and sincere or no, 2.Pet.1.12.

Q. But (to retorne to the former poynť) if true faith haue so many hindrances, and bee so hardly discerned from the counterfait; how shall wee know whether it be sound and sincere, or onely temporary and hypocritical?

A. This will require some labour: but though there bee some hardnesse in it, yet to them that will take paines about it, it will (by the blessing of God) be worth our labour, and proue easie enough. In a word, wee shal know our faith to be sound and such as it ought, and con-

Great diligence must be used to try our faith.

How to know true faith.

D

sequent-

sequently our selues to bee the children of God, by obseruing the seuerall markes and tokens, fruits, properties, effects, and companions, which doe spring from, attend vpon, and accompanie this sound and sauing faith; and they are in number eight.

CHAP. X.

Q. **W***Hat is the first companion of true faith?*

*1. Compani-
on of faith
is ioy.*

A. It is spirituall ioy, comfort, and contentment, arising from the assurance of the loue of God, and of Iesus Christ; he that found the treasure hid in the field, departed with ioy, Matth. 13. 44. When *Philip* had preached the glad tidings of saluation in Samaria, and shewed them how God of his infinite and tender loue, had giuen his

his onely begotten Sonne to redeeme them from death and misery, and to bring life and happinesse to them; *Luke* saith, that there was great ioy in that city, *Act. 8. 8.* The Eunuch also, when *Philip* had brought the same glad tidings to him, and when the Lord had sealed vp the assurance thereof in his conscience outwardly by water, & inwardly by his Spirit, he went on his way reioycing, *Act. 8. 39.* And Christ willed his Apostles, and by the same reason al Christians to reioyce, especially in this, that their names were written in heauen, *Luk. 10. 20.* And *Peter* saith, that they who beleue vnfaignedly in Iesus Christ, reioyce with ioy vn-speakable and glorious, *2. Pet. 1. 8.* This excellent gift of God, (that is, Christ giuen to vs of his Father to be our wisdom, righteousness, sanctification, and redemption, *1. Corin. 1. 30.*)

D 2 bringeth

bringeth peace and ioy; and that (as *Paul* saith) euen in afflictions, *Rom. 5. 2. 3.* Shall the hearing of some small inheritance of an hundred, or a thousand pounds a yeere, fallen to a man that was not worth a groat, (being also vtterly vnworthie of it, and farre from all expectation of it) cheere vp his heart with ioy and comfort; & will not the assurance of this heauenly inheritance, which is more worth then all the world, cause him to triumph. If certaine intelligence bee brought to a man, that he is highly fauoured of an earthly King; yea so farre, that the same King hath adopted and chosen him to be heire of his Crowne; will it not reioyce his heart? how much more then, when he shall be assured by the holy Ghost, that God who is King of kings, and that will not repent or change, (as an earthly King may), hath adopted

adopted and chosen him to the inheritance of eternall glory.

Q. If this be so, how commeth it to passe that religious and zealous persons, who (in all likelihood) have greatest assurance of their salvation are commonly more sad then any other?

A. Diuers reasons may be giuen for this; as first, the very best doth know, as *Paul* saith, (and consequently doth beleeue) but in part, *1. Cor. 13. 9.* Secondly, the strongest faith being mingled with some distrust, is often shaken by afflictions and tentations, which for the present time are not ioyous but grieuous, *Hebr. 12.* vnder which they grone and mourne, (which yet is a signe of their blessednesse) *Matth. 5. 4.* Thirdly, *Satan* especially desireth to sift and winow such, *Matth. 26.* and casteth his fiery darts most fiercely at them, who hold out the shield of faith most manful-

Why some true beleevers be so sad.

ly against him, Ephes. 6. whereby they often faint, and sometimes fall, as *Peter* did; yet by the mediation of Iesus Christ sitting at the right hand of his Father, there faith is neuer so vanquished, but that in the end it getteth the victorie, Luk. 22. Fourthly, another reason is, that the faithfull (who alwaies loue the Lord, and hate that which is euill) doe take to heart the things that trouble not other men; and doe mourne for those things, at which others doe laugh and are merrie; neuertheless their faith ouercommeth all these difficulties, and recouereth ioy and peace, which doe not quite forsake the true beleeuers in his greatest conflict; for then (as *David* saith) hee should vtterly faint, if he did not trust (in some true measure) to see the goodnesse of the Lord in the land of the liuing; and therefore we may conclude, that spirituall
ioy

ioy is an inseparable compani-
on of vnfeined faith.

*Q. Doth this ioy alwaies ap-
peare to others ?*

*A. No : for it is more in the
heart then in the face, and is ra-
ther felt of him that hath it, then
perceiued by another man ; for
remission of sinnes (together
with the feeling and assurance
therof) is the white stone, wher-
in a name is written, which
none can reade, but hee that
hath it, Reuel. 2. 17. Wherefore
in this thing the prouerbe is
plainly verified, which saith, *The
heart knoweth the bitternesse of
his soule, and a stranger shall not
meddle with his ioy*, Prou. 14. 10.
that is, euery mans sorrow & ioy
is best knowne to himselfe, and
most sensibly felt of himselfe.*

*Q. What is the second com-
panion of faith ?*

*A. A reuerend and holy ad-
miration : for hee that is once
truly perswaded that he is tran-*

*Ioy is not
alwaies ap-
parant.*

*2. Compani-
on is ad-
miration.*

flated from death to life, will (with feare and thankfulnesse) wonder to see his state thus changed, from so low a depth of misery, to so great an height of glory. When the Iewes heard of the proclamation of King *Cyrus* (by which they were set free from their long and tedious captiuity) they were rapt with ioy and wondring, that they were like to men that thinke they rather dreame, then indeed possesse the thing that their soules longed after; how much more shall the ioyful proclamation of Iesus Christ, by which we are set free from the perpetual bondage of sinne and damnation, and restored to the euerlasting freedome of righteousnesse and life, make vs wonder at the infinite wisedome, and vnspeakable goodnesse of God our heauenly father: when *Simon Peter* was come throughly to himselfe, and saw indeed that he

he was deliuered from the tyranny of *Herod*, from the deepe dungeon, and bitter death prepared for him, hee entred into a religious, holy and thankfull admiration of the great power and mercy of God, saying: *Now I know for a truth that the Lord hath sent his Angell, and hath deliuered me from the hand of Herod, and from all the waiting-for of the people of the Iewes, &c.* Act. 12. 11. How much more ought wee to admire for euer, the mighty power, and rich mercy of God, who hath deliuered vs from the pit of hell, from the power of Satan, and the curse of the Law, and (as it were) from the waiting-for of all the wicked diuels and damned spirits, and hath made vs Kings and Priests to himselfe to raigne with him for euermore, Reuel. 1?

Q. Is not this admiration a thing that onely affecteth at the

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D 5

first,

first, and afterwards decayeth, and waxeth tedious?

*Admiration
continueth.*

A. No: it is not a wonder for nine dayes; for the things which God bestoweth on them that loue him are so sweete and precious, y (except the fault be in our selues in not following, cherishing, & feeding this heavenly affection) it will be new and fresh euery day; and the longer we enioy it, and the oftener we thinke of it, the more wee shall admire and wonder at the loue and goodnesse of him, who hath giuen such an excellent portion to such vile and vnworthy persons.

Q. What is the third companion of faith?

*3. Companion
of faith
is loue.*

A. A hearty and vnfeined loue of God; for hee that seeth what great things God hath done for him, and how vnderferuedly he hath redeemed him from eternall death, and crowned him with eternall life, cannot

not but hartily loue him againe.
*We loue, because he loued vs first;
and herein, or from hence is loue,
not that we loued God, but that he
loued vs, and sent his Sonne to bee
a reconciliation for our sinnes,
1. Ioh. 4. 10. 19. This loue of God
being shed abroad in our hearts by
the holy Ghost which is giuen vs,
doth euen constraine vs to loue
him againe; and that so ardently,
that wee thinke nothing too
deare or precious to bestow vpon
him: a liuely example whereof
wee haue in that beleeuing
woman, Luk. 7; who hauing
apprehended the remission of her
sinnes by faith in the Sonne of
God, was so rauished with the
loue of him, that her head became
full of water to wash and
cleanse, and her delicate haire a
rowell to wipe and dry the feet
of our Sauour Christ, who had
vouchsafed by his owne blood
to wash away the filthinesse of
her sinnes; yea euery beleeuing
soule*

soule, (as wee may reade in the Song of Salomon, cap. 5. 8.) confesseth, that *shee is euen sicke of loue.*

Q. What is the fourth companion of faith?

4. *Companion is thankfulnesse.*

*^a Iob 13. 15
and 19. 25.*

A. An vnfaigned and continuall thankfulnesse to God, and that not in health^a and prosperity onely, but also in trouble and afflictions: holy *Iob* hauing an assured hope of a blessed resurrection, ceased not to praise and blesse God; when health, wealth, seruants, children, and al were gone; seeing the Lord hath giuen, the Lord hath taken, blessed be the name of the Lord: as if he should say, thanks be to God for both; for hee is wise, gracious and mercifull in both, euen as well in the one as in the other: and againe, reprouing his vnpatient & vnthankfull wife, he saith, *Thou speakest as a foolish and prophane woman: What? shall wee receiue good things*

things at Gods hands, and shall we not receiue euill: as if he should say; Shall we not humbly and thankfully receiue losses, puer-tie, sicknesse, &c. as well as wee ioyfully receiue health, riches, &c. seeing all come from one fountaine, that is, Gods fatherly affection; and tend both to one end, that is, his glory and our saluation: and though his wife and friends being left (as one would thinke) to relieue and comfort him, became more bitter and grieuous vnto him then all the rest; yet they could not daunt his heart, nor make him vnthankfull to his God: for hee had set vp his rest, and resolued with himselfe, that though God should slay him, yet hee would stil put his trust in him, and consequently bee thankfull vnto him, Iob 13.15. thankfulnesse therefore is a perpetual proper-tie, and vnseparable companion of true faith.

Q. What

5. Holy de-
sire of com-
munion
with God
in this life.

Q. What is the first companion of faith?

A. A holy desire of communion and fellowship with God, and that euen in this present life; for the foure former properties will giue vs such a taste, how sweete and good God is, that wee shall count one houre bestowed in his seruice, and passed in holy exercises and communion with him, more pleasant and delightful, then a thousand daies spent in all varietie of worldly pleasures, *Psal. 84. 11.* and shall endeuour (as *Enoch* did) to walk constantly and continually with him; resolving with *Dauid*, and saying (euery true beleeuers for himselfe), *As for me, it is good for me to draw neere to God; for whom haue I in heauen but him; and I haue desired none in earth with him, Psal. 73. 25.*

Q. Doth not faith worke in vs a desire of communion with God in the life to come?

A. Yes

A. Yes verily, and that much more; for heere wee are but as strangers and trauelllers far from home, but there we shall rest from our labours and sorrowes, and receiue the fulnesse of ioy with God for euermore; here we see but as in a thicke and dimme glasse, but there we shall see God as he is, and Iesus Christ our spiritual husband sitting at his right hand, &c. the consideration of which things wil work in vs not onely a great willingnesse to die; but also a feruent desire to be dissolued and be with Christ, praying heartily with the Saints of God, and saying, *Come Lord Iesus, come quickly.*

Q. What is the sixth companion of faith?

A. A stedfast resolution and purpose of heart to forsake our former courses, to deny our selues, and to hold all things in the world as most vaine and vile; beleeuing assuredly, that we

And in the life to come.

6 Companion of faith, deny our selues.

we our selues, & al things vnder heauen are daily drawing to an end: & therefore to be every day in a readinesse, not onely to part with those things, whensoever God shal call for them; but with all patience and chearefulnes to embrace death it self, whēsoever it shal please God to send it; for such of al other are most fit to liue as are every day willing to die.

Q. Must wee then abhorre, and loath the benefite of life?

How to desire life.

A. No: for the desire of life in some respects is not only lawfull, but also holy and expedient, as when Christians desire to liue to glorifie God in the Church, and to do good both to others, & to their owne soules; such a desire was in David, whē he said, be beneficiall to thy seruant, that I may liue & keep thy word, Ps. 119. 17. and in another place he saith, I shal not die (as mine enemies imagine), but liue and declare the works of the Lord, Psal. 118. 17. this

this made *Ezekias* weep so fore,
when newes was brought him y
he should die; for though he had
time allowed him to set his house
in order, yet he had a further care
to do good to the house of God.

Esay 38.

*Q. But is the moderate care
of maintaining our selues and our
charge to be condemned?*

*A. No: only we must renounce
the corruption that is in the world
through lust, 2. Pet. 1. 4. & auoide
the prophane abuse of worldly
affaires, which cānot stand with
the Word of God, nor with the
true practice of a Christian life:
for no mā can serue two Masters
of such contrarie qualities, as
God and the World be, Mat. 6.
24. and the Apostle saith, If any
man loue the World, the loue of the
Father is not in him, 1. Ioh. 2. 15.
Wherefore let none condemne
moderate care of prouiding
outward things; but rather let
euery man remember the gol-
den rule of the Apostle, saying,
Let*

*Moderate
provision
for this life
is necessary.*

Let them that haue wines, bee as though they had none, and let them that vse this world, be as though they used it not, 1. Co. 7. 29. 30. 31. as if he should say, Let them that deale in these matters (which are lawfull for all, and necessarie for most) so handle the matter, and carry themselves in the vse of them, that they bee not hindered therby from better things.

Q. Is it not lawfull then for men vpon pretence of forsaking the world to leaue their callings, and betake themselves to cloisters?

*To forsake
our calling,
enill.*

*A. No, in no wise; for how-
soeuer Papists would perswade
men, that such a kind of life is
the highest degree of holinesse
and perfection; yet experience
hath proued it to bee the denne
and deapth of all abomination;
besides, it is the will of God ma-
nifested both by the generall
precepts of the Morall Law, and
also by diuers particular pre-
cepts and examples, that men
(retai-*

(retaining alwaies heavenly minds) should follow their worldly callings and dealings, not forsaking the fellowship of those who are busied therein.

Q. What is the seventh companion of faith?

A. Sorrow and shame for our former sinnes, and vnkindnesse against God, with a holy desire to bee reuenged on our selues, and a greater care of ordering our waies according to his will; for when we find our selues (being before so poore, base, and miserable), preferred and made rich by the Lord, far aboue our merit and desert; we begin to be sorry and ashamed that euer wee should bee such wretched creatures so to dishonour him; and are readie with *Marie* (after shee had felt the sweetnes of the loue of Christ) to breake out into teares; and as (she did) to make the ornaments of our pride instruments and witnesses

7. Companion, Detestation from our former courses.

witnesse of our repentance,
Luke 7.44.

Q. What is the eighth companion of faith?

3 Companion,
Desire to
win others.

A. A merciful and zealous desire and endeavour both by our practice and example, as also by edifying speech and communication, to draw on others to faith and godlinesse; for howsoever worldlings be iealous one of another, and enuious one against another, yea, and sometimes the Saints of God fall into this infirmitie, as *Ioshua* did, *Numb. 11.* yet vsually he that is a true Christian indeed, wisheth with all his heart, that all men were such as himselfe; and hee that is soundly conuerted vnto God, is careful euer after to conuert his brethren, *Acts 26.28.* *Luke 22.44.*

Q. But may it not seeme vnciuill and vnseasonable to speake of heauenty matters, especially before strangers?

A. No

A. No doubt it will seeme so to many; for nothing can be so discreetly and sincerely spoken concerning heauenly matters (the most being earthly minded), but that to some it will seeme both vnseasonable and vnsauorie; neuerthelesse the zeale of Gods glory, and the compassion which we ought to haue ouer our brethren (who are yet intangled in the world, and saouour of nothing but the earth), will compell vs to acquaint them with that, which we haue found the greatest happinessse to our selues.

Q. What if we light vpon such as are not onely worldly, but (as it falleth often out) wayward withall?

A. This is a great discouragement, notwithstanding wee ought to be patient towards such, vsing the meanes as weemay, and waiting with patience to see, if that God will at any time giue

This inciting others is disliked, yet to be used.

Yea though one be forward.

giue them better minds, though we see no present fruit of our labour bestowed vpon them, 1.Theſ.5.14. 1.Tim.5.25.

Q. What if we meete with railers, scoffers, or cauillers?

*Not to cast
pearles to
swine.*

A. If all bee such, wee are to remember the counsell of our Sauour Christ, saying, cast not your pearles before swine, neither giue that which is holy to dogs, Matth.7.6. otherwise crauing of God secretly in our harts (as *Nehemiah* did), that he would furnish vs from aboue with the wisdom of the serpent, and simplicity of the doue, we are to speake for their sakes that are willing to heare.

Q. What shall we say of them, which either liue unkindly and uncharitably, chiding, brauling, snapping and snarling; or else when they meete, spend their time altogether in worldly, idle, vsanorie, vaine and unprofitable talke?

A. These

A. These people and all other of the like leaven haue smal part in this businesse, giuing slender testimony of their faith to other, and reaping as little comfort to themselues; for Christians are commanded to *admonish and exhort one another*, Hebrewes 3.12. and *Salomon* saith, *the lippes of the righteous feede many*, Prou. 10.21. and diuers other Prouerbs to the same purpose, *he that beleeueth wil speake*, as *David* saith, *I beleued, and therefore I spake*, Psal, 116.

Secure worldlings are to be lost.

CHAP. XI.

Q. **I** See the companions of faith are many, and the same most precious and excellent; but seeing we beleue but in part, and that Satan shooteth his fierie darts, especially at this sheild, how is this faith to bee kept and increased, 1. Cor. 13.9. Eph. 6.16?

A. In-

*How faith
is maintai-
ned.*

A. Indeed they who haue tasted how good the Lord is by any small measure of true faith, doe find and feele it to bee so sweete, that out of the feare they haue to loose it againe, they desire aboute all things to hold and keepe it: wherefore to satisfie your demand in this point, generally, true faith is kept and increased by the same meanes, by the which it was begotten and bred at the first: more particularly there be six meanes, whereby it is both kept and strengthened.

Q. What is the first meanes?

*1. Meanes
to encrease
faith is high
esteeming
of it.*

A. Daily to account it our best portion, richest iewel, most pretious treasure, and chiefeest happinesse in this life; this will make our hearts to bee euer vpon it, Matth. 6. euen as the husband-man doth more regard his corne and cattell, which is his chiefe substance, then hee doth his hearbs and flowers, chick-
ens,

ens and pullen, which are of lesse valew ; otherwise euery small occasion will hinder vs, and euery fond affection carrie vs away, and euery trifle take vp our hearts, much more our earnest affaires, and weightie businesse, to which most men doe thinke (with *Saul*) that all exercizes of godlinesse ought to giue place, 1.Sam.14.19.

Q. What must we then doe ?

A. We must labour daily not onely to loath those things which are euill of themselves, but also to be very sober and moderate in our lawfull labours and delights, remembring what our Sauour Christ saith, *one thing is needfull*; otherwise Satan who can change himself into an Angel of light (such is his power and subtiltie), 2.Cor.2.11. will fill our hearts and heads with swarmes of euill lusts, noysome delights, cares and distractions, which wil draw our minds from

*Avoid vn-
lawfull,
Be sober in
lawfull.*

E that

that which wee ought most to mind and thinke vpon.

Q. What is the second meanes?

2. *Prayer
and medi-
tation on
Gods pro-
mises.*

A. Daily and often to separate our selues, to send forth strong prayers to God for this grace of faith, and to thinke deeply of his vnspeakable goodnesse, mercy, truth, fatherly affection, and tender compassion in Iesus Christ, remembring withall what sweete and gracious promises he hath made vs in the Gospell of his sonne, Mat. 11. 28 Iohn 7. 37. and in a number of other places.

Q. What is the third meanes?

3. *Ordinary
vse of the
Word and
Sacraments.*

A. Ordinary and reuerent hearing of the glad tidings of reconciliation publikely preached, which is the key, Mat. 23. 13. Luke 11. 52. whereby God doth open and soften our iron hearts, and conuay the sweetnes of his promises into them, and causeth his Sonne to dwell in them by a true and liuely faith,
Acts

Acts 16.14. whereunto must be ioyned a reuerend vse of the Sacraments, whereby this heavenly truth, which we haue already receiued, is yet further sealed vp to our consciences, Luke 22.19.

Q. What is the fourth meanes?

A. A daily viewing of our sinnes, which by examination we haue found out, that being truly humbled, and brought to account basely of our selues, we may be kept from fulnesse, and lothing of the death of Christ, the sweetnesse whereof we cannot tast and relish as we should, except wee feele the tartnesse and bitternesse of our sinnes, Matth. 11.28.

Q. What is the fifth meanes?

A. A calling to mind the experience of the faith and ioy which we haue had at any time before; remembring that whom God hath once loued, he loueth to the end, Iohn 13.1. for hee is euer one and the same, and

4. A daily viewing of our sinnes.

5. Former experience.

changeth not, Iam. 1. 17. which consideration should make vs more assured of Gods loue towards vs, then any naturall child can be of his naturall fathers, or anywife of hir bodily husbands; and therefore though they who haue once begun by beleeuing to lay hold vpon eternall life, should for a time loose the feeling and comfort of their faith, yet are they not to discourage themselves, but with the Prophet to count it their infirmity.

Q. How commeth it to passe, that men do so often loose the comfort of their faith?

How men loose (in part) faith.

A. This commeth to passe, partly from Satans often sifting of them, either by himself, or by his instruments; partly from our owne neglect and abuse of the means, proceeding from this, that men thinke faith and other graces of the spirit, will continue and dwell with them, though they

they be slenderly regarded, and slightly cared for; which conceit is most false and dangerous; lastly, from the letting loose of their heart after some sinne, vanitie, or worldlinesse, which is a great quencher of the spirit in any man.

Q. What is to bee thought of them, who finding themselves prone to slip into some offence, will say, Wee must bee content to goe without this comfort; it is in vaine to seeke it, for it is not possible to hold it?

A. These men as they spie their owne weakenesse, so they should remēber how they haue fallen, and labour to recouer and rise vp from that offence, and not altogether to discourage themselves for that one infirmity; as hee that hath an aking tooth, or a hurt in his leg, doth not therefore neglect the health of his whole body, but seeketh the rather in regard of the paine

*How such
are to re-
couer.*

or weakenesse of one member, to keepe the whole in good order, whereby that part may bee the sooner healed.

Q. What is the sixth meanes?

6. Exam-
ples of o-
thers.

A. The sixth helpe that is required for the confirming of our faith is, to cal to mind the examples of other of Gods children, who being weake in faith, haue by him been strengthened and encouraged; as we reade (among many other) of *Iacob, Moses, David, Peter, &c.*

CHAP. XII.

Q. What is the fruit and benefit of confirming our faith?

Gain and
pleasure in
maintai-
ning faith.

A. The labour bestowed about this most gainefull and beautifull grace is so farre from tedious toyle, that it is the solace of a Christian heart, and the pleasure thereof, more sweete then any pleasure that can bee taken

taken in all the pastimes of the world besides, Psal. 4. 7. & 19. 9. 10. and 119. and in a number of other places. Moreouer, it doth armevs to go wel and chearfully through with the affaires of the day; wherefore let it be our first and chiefe studie euery morning to call to mind Gods abundant loue and fauour to vs in Iesus Christ, and rest in it as our most pretious portion & inheritance.

Q. What inconuenience is there to them, that cannot settle themselves to nourish their faith in this sort?

A. It depriueth them of much inward peace, which by it they might enioy, and maketh their liues more vncōfortable to themselves, and more vnprofitable to others; it laieth the opē to many offences, which by this exercise they might preuent: and causeth them to goe on, either in vnfauourie lightnesse and carnal ioy, which doth deceiue them; or els

*Danger of
not nourish-
ing faith.*

in vnprofitable care and worldly sorrow, which will disquiet them.

Q. But be there not different degrees of this true and lively faith?

*Different
degrees of
faith.*

A. Yes, and that according to the diuers growth, which God bringeth his children vnto, and the diuers measure of grace which God bestoweth vpon them; and yet the lowest degree and least measure of grace is able by laying hold vpon the loue of God in Iesus Christ to make vs happie, Ephesians, 4. Marke, 12.

Q. Which be those degrees?

*Lowest degree of
faith.*

A. The first (being the weakest and least of all) is when the beleeuers, feeling no assurance in himself, hath yet some infallible tokens of an vnfaigned faith, Mat. 21. Marke 9.24. the second is when some assurance is wrought in the beleeuers at some times, yet through weakenesse hee often

and begetteth holy and heavenly motions in the heart, not suffering poisoned and earthly affections (as it were so many bastards) to domineere in the same: for what sound assurance can he haue that his heart is purified by faith, who is full of fretting, raging and vnquietnes, and that for euery small trifle, and yet not once trembling for it, and saying, What haue I done? Ierem. 8. 6. or otherwise loose, vaine, foolish, &c. and all this without repentance; the tongue likewise walking not only idly and vnneccessarily, but also in vnfauoury and offensive speeches; iesting, lying, taunting, swearing, currish and churlish speaking, &c.

Q. What gather you from hence?

A. By this we are taught to suspect the sudden and hastie shewes of repentance in them, who vpon their first acquaintance

*Yes hasty
repentance
seldome is
sound.*

tance with the word preached, haue not onely imagined that they haue repented, because they haue felt some sudden pang of sorrow, and some purpose to doe well, but haue also thought themselues able to teach, yea to censure others and condemne thē; as if they could presently passe from a little sorrow for sinne to newnesse of life, without faith in Christ; or as though the sound assurance of Gods fauour, being the foundation of a godly life, were so easily attained. This is, as if a young prentice of any trade, should thinke himselfe able to set vp the first quarter; or as if a scholer should thinke himselfe fit to be a Minister so soone as his name is entred into the Vniuersitie.

Q. What inconuenience cometh of this?

A. Very great: For from hence it falleth often out, that many

many labouring so sleightly for faith, and not seriously considering whether they haue it or no, are driuen to goe backe and seeke for it many yeeres, after they had thought they had bin sure of it; yea (and that which is more lamentable) many of them neuer attained to it at all.

*Damage
of this
course.*

CHAP. III.

Q. *Is it sufficient for the attaining to a godly life, to beleeue the promise of iustification, and forgiveness of sins only?*

A. No, but we must also beleeue the promise of sanctification and holinesse, and of our perseuerance and growth therein: for first, whom God doth iustifie, them hee doth sanctifie, Rom. 8. 30. Secondly, this maketh many so slow and backward in the practice of mortification and repentance, because they thinke it enough to beleeue

*Faith for
sanctification.*

leeue the promise of forgiuenes of sinnes and euerlasting life, and doe not with like strength of faith perswade themselues that God hath promised likewise to worke in them repentance and newnesse of life, and by the word of his grace to build them vp further, Act. 20. and where hee hath begun a good worke to perfect and finish it, Phil. 1.

Q. I see it is necessary to beleue the spirituall promises both of iustification and sanctification; what say you to beleueing the temporall promises of God?

*Faith for
things of
this life.*

A. Seeing godlinesse (the chiefe part whereof is true faith in Christ) hath the promises both of this life and of that which is to come, 1. Tim. 4. 8. the godly must beleue both: and in as much as Paul saith, that he who spared not his own Sonne, will not faile together with him to giue vs all good things,

things, Rom. 8. 32. Besides infinite other particular promises and encouragements, why should not we assure our selves of health, maintenance, credit, successe in our labours, deliuerance out of troubles, and such like; and this is the rather to be marked, because through want of this faith, many vertuous and godly men, who doe vndoubtedly beleue the remission of their sins are greatly staggered and perplexed about the truth of temporall promises, as *Iacob*, Genes. 33. and *Dauid*, as hee confesseth of himselfe, Psalm. 116. 11. with diuers others, and daily experience doth proue the commonnesse thereof. For this cause (to omit infinite places tending to this purpose) our Sauer Christ laboureth so mightily by many and forcible reasons to support this faith, Mat. 6. 24. &c.

Q. *What say you to beleeuing*
of

*Wee must
beleue all
Gods com-
mande-
ments.*

of the precept?

A. To beleue the commandment is very necessary, and a matter of greater consequence then many imagine: for first, seeing Christ is giuen vs of God; to be not only our righteousness, but also our sanctification, we must giue hearty credit and assent to the precepts of sanctity and holinesse; which do bind the conscience to obey God, as well as the promises of forgiveness of sinnes doe bind men to trust in God. Secondly, hence it commeth, that many (with *Herod*) make not a conscience of all sinnes, but will retaine at the least some one (or more) which is most sweet and gainfull to them; because they beleue not stedfastly the saying of the Apostle, that the same eternall God who saith, Thou shalt not commit adultery, said also, Thou shalt not kill: now (saith hee) though thou commit-

committest not adulterie, yet if thou killest, thou art a transgressor of the law, *Iam. 2. 11.* and contrariwise, though a man kill not, yet if he commit adulterie, he is a transgressor; for men are willing to beleue that commandemēt, which by their age, education, custome, and naturall inclinatio, they are not so prone to breake, at least in the outward act; on the other side they are very loth and backward to giue credit to these commandements which they are not willing to keepe. *Herod* was willing to beleue the second commandement, charging him to heare Gods word; and the fifth, charging him to honour *Iohn*; but hee would not beleue the seuenth, forbidding adulterie, incest, and all vncleannesse; though it bee true that hee who beleueth one thorowly, beleueth all; and contrary. Thirdly, want of beleeuing, and consequently

Note.

quently of making conscience of the morall precepts, is a cause that men hold euen the promise of remission and saluation it selfe more weakely, and maketh the soundnesse of their faith, touching the remission of their sinnes to be called in question, not onely by others, but by themselves also.

Q. What say you touching beleeuing the curses and threatnings of the law?

*Faith for
curses and
threats.*

A. This also is very necessary: for first, the whole Scripture breathed from God, and euery part therof is Gods word, 2. Tim. 3. 16. and therefore to be obeyed. Secondly, whatsoever things are written, (whether precepts, promises, threatnings, examples, &c.) are written for our learning, Rom. 15. 4. and therefore to be learned and beleued of vs. Thirdly, God is as well iust as merciful: he is faithfull and true, as well in his threats,

threats as in his promises, and therefore equally to bee beleeu-
ued in both, so farre as by his
word hee hath assured vs of
both, which is, absolutely to
forgiue vs our sinnes, and to
giue vs a kingdome, and condi-
tionally to bestow all temporall
blessings vpon vs, so far as they
may farther vs to the attaining
of that kingdome. Fourthly and
lastly, as the promises of this life
and the life to come are necessa-
ry spurs to quicken vs to good-
nesse; so the threatnings are ne-
cessary bridles to keepe vs from
naughtinesse.

*Q. But what neede beleeuers
feare the threatnings. seeing there
is no condemnation to them that
beleene?*

*A. First, the Apostle saith,
indeed there is no condemnati-
on to such, but withall he signi-
fieth that they who bee truly
such, walke according to the
Spirit, and not according to the*

F flesh;

*why the
faithfull
should feare
threats.*

flesh, Rom. 8. 1. that is, liue religiously, not loosely. Secondly, though God will not cast them off for euery fault; yet who would not feare the displeasure of a father, yea of such a father, as hath out of his infinite loue, resolved with himselfe neuer to cast vs off. Will a child of any good nature (as we speake) being come to yeeres of discretion, anger and vexe his naturall father, because he knoweth hee wil not dis-inherit him; and not rather loue and reuerence him the more, and be the more loth to offend him, and the more grieved if by infirmitie hee fall into it? and shall not we care to anger and grieve the Father of our spirits, Heb. 12. yea the Father of the spirits of all flesh, Numb. 27. 13. because wee know hee will not cast vs into hell? Thirdly, seeing that concerning temporall threats and punishments, God dealeth as sharply,

sharply, or rather more sharply with his children then any other, why should they not feare his fatherly correction, Heb. 12. Numb. 12. 14. Would a child that had but one sparke of wit or common reason, prouoke his father to scourge and whip him euery day, because hee knowes he will not dis-inherit him in the end; and not rather say with himselfe, it is good sleeping in a whole skinne? and shall beleeuers who are spiritually wise, willingly prouoke God, because hee will not condemne them eternally?

Q. I see now that it is necessary for the leading of a godly life, for euery Christian to beleue the whole word of God, with all the precepts, threats, promises, doctrines and examples set downe in it; and not onely to lay hold vpon the promise of remission and salvation.

A. Yes verily, else hee shall

*Use of be-
leeuing all.*

pasle ouer his life with much more toyle, tediousnesse and discomfort, especially if hee beleeue not the promise of sanctification: for euen as if a maine post in building be wanting, the whole house will soone be shaken; so if a Christian going about to reforme his life, doth not beleeue that God will enable him thereunto in some good measure, he shall be euery hand while subiect to bee discouraged, cast downe, and dismaid.

CHAP. IIII.

Q. **VV** *Here must a Christian begin the reformation of his life?*

*Heart first
purged.*

A. When a Christian is once thus resolved to bee guided by Gods word in all things, both touching faith and conuersation, he must begin at home with the

the purging, clensing, and changing of his owne hart, and consequently of his body : for as a filthie and vnsauory vessell must be well washed and thorowly seasoned, before it bee fit to receiue any precious liquor; so the whole man must bee changed, before hee can either will or worke that which is good, or bring forth any fruites worthis amendment of life.

Q. Why must a Christian begin at his owne heart?

A. First, because it is the fountaine of all the actions of our life, Prou. 4. 23; for out of it doth flow (as Christ saith, Mat. 15. 19.) euill thoughts, murders, adulteries, and suchlike: it is the root of all words and deeds that proceed from vs, which are either good or euill, according as the heart is from whence they spring. So that as truly as it is said, like tree, like fruit, Mat. 7. 12 : so truly it may

*Reasons
why the
heart is
first to be
purged.*

*Heart is the
fountaine
of actions.*

be said; like heart, like life. Secondly, the heart before it bee enlightened, emptied, and clenfed, is a den of darknesse, a dungeon of iniquitie, and a puddle of filthinesse, Rom. 7. 18. Prou. 26. 15. Thirdly, if the tongue be truly said to bee an vnruely euill, Iam. 3. 8. much more may the heart be iustly so called, which ruleth and ouerruleth the vnruely tongue. Fourthly, besides all this, the heart of man (as the Prophet saith) is wicked and deceitfull about all things, who can gage or search it out, Ier. 17. 9. Fifthly and lastly, it would be a vaine toyle, and lost labor, to haue our hearts altogether to seeke, and new to set in frame, when we should goe about any good dutie (though in part it must bee done in euery seuerall action); as if the husbandman euery time he went about to till the ground, should haue his plough-share to mend; or the Carpenter

carpenter, as oft as hee moueth his hand to worke, should haue his tooles to grind; and so being neuer furnished, should neuer be fit to begin his building.

Q. How doe you briesly anatomise, cut up, and lay open the corruption of the heart?

A. It is first, ouerspread with vnbeleefe, deceitfull, vnruely, loose, hardned, wilfull, vaine, idle, blockish, cold in goodnes, soone wearie of it, and without fauor in it. Secondly, it is high, bigge, proud, disdainfull, selfelouing, vncharitable, vnkind, conceited, impatient, angry, fierce, enuious, reuenging, vnmercifull, froward, and tetchie, churlish, sullen, meddling, worldly, filthy, and vncleane, louing pleasure more then godlinesse. Thirdly, it is vnprofitable, repining, earthly, greedy, couetous, idolatrous, superstitious, vnreuerent, hypocriticall, disobedient, iudging rashly, hardly reconcil-

*Seuerall
corruptions
of the
heart.*

led; and in a word, prone to all euill; the full and perfect anatomic whereof is to be fetched from a iudicious and particular view of the ten commandments.

Q. I see this heart hath need to be purged; tell mee therefore what this purging of the heart is?

*What it is
to purge the
heart.*

A. It is a renewing of the whole man in holines, and righteousness, by little and little, shewing it selfe by a sorrow for, and by a hatred of all sinne, and by a longing after, a delighting in all vertue and goodnes.

Q. Whence doth it spring?

*This springeth from
faith.*

A. From our being freed from the power of sinne, and feare of condemnation, by faith in Christ; for this draweth vs sensibly to let goe our hold on sinne, and giueth it a deepe and deadly wound in the soule, (which no power or will of man could effect) according to that of the Apostle, saying, How can such as are dead in sin, liue any

any longer therein, Rom. 6.2?

Q. Is this new change such, as is able to beare downe all our old corruptions, and to entertaine holy things onely?

A. No: yet it is a mighty alteration, that goodnesse hath any place in him in truth, which formerly was so farre from him; and that sinne and euill are hunted out of the beleeuer, (at least in will and hearty desire) which alone bare sway in him before; for there doubtlesse is the first fruit of the spirit, which can no more bee in a reprobate, then light can bee in the bowels of the earth.

Q. How is the changing of the heart wrought?

A. This gracious and wonderful worke is wrought by the power of the holy Ghost, mortifying our worldly lusts and euill desires, and creating holinesse and sanctification in vs, and that by faith; for it is faith

This chāge is weakē at first.

This change is by Gods Spirit.

in the precious promises of God, whereby wee flie the corruptions that are in the world through lust; that purgeth the heart, and casteth out the drosse and filthinesse that was in it before.

Q. What is the cause that men being so forward in washing their hands, and all that belongeth to their bodies, are so hardly drawne to wash their hearts?

Causes why men be not purged.

A. As true faith is the special instrument of the holy Ghost to further and effect the purging of the heart; so vnbeleefe is the speciall instrument of the diuell, whereby this heauenly worke is hindred: for, we being not assured of the happinesse of heauen, doe know no better delights then our blind and deceitfull hearts doe dreame of here vpon earth: hence it is that many thousands passe their time in sports and pleasures, accounting that the onely happie life,

life, Luk. 12. 26. Iam. 5. 5; others in quarrelling, contention, suits at law, and such like; and the most tolerable sort spend their yeeres about worldly matters, their chiefe end being to get preferment & riches for themselves and their posterity: which things are so pleasant to our corrupt nature, that euen they who haue least expectation to compasse them, it doth their heart good to bee talking of them; which sheweth that these be things they loue best, and haue in greatest price and admiration.

Q. What is the reason hereof?

A. Because though we know that these things are vaine, short, and vncertaine; yet wee will neuer let goe the loue of them, till wee see certainly how we may enioy better, and bee fully assured in our hearts of a far more precious portion: nay, although wee beleue the doctrine

*Till by faith
we be assured
of better
treasure
we will not
forgo earthly.*

drine and like it, yet till we see that this treasure is our owne, we will not so much as goe about the dispossessing of such fond and vnsauoury lusts out of our hearts.

Q. Is faith the principall efficient cause of this gracious work?

*Holy Ghost
is the chiefe
worker.*

A. No: the chiefe and highest cause thereof (as before) is the holy Ghost, who at the same time wherein hee assureth vs of our reconciliation with God the Father by the merit of his Sonne, doth also worke this sanctification in vs.

Q. What is this sanctification?

*Sanctifica-
tion what?*

A. A purging of vs from the corruption of our owne nature, and a furnishing of vs with a new quality and disposition of mind; whereby wee begin not onely to wish and will well, but also sincerely to go about those things only which are pleasing to God.

Q. Whence

Q. Whence doe these two spring?

A. The first of them (that is, the purging out of our old corruption) springeth from the vertue & power of Christs death; and the second (that is, the furnishing of vs with a new grace) from the power and vertue of the resurrection of Christ apprehended by faith.

*From
whence.*

Q. What doth faith and a pure heart worke in vs?

A. Foure things; 1. they work a good conscience, that is, both a conscience quieted and appeased from all desperate checkes and accusations, Rom. 5; and also a cleare conscience not accusing vs of any sinne vnrepented of, or wittingly and willingly lien in. 2. They set the will on worke, to refuse the euill which before it embraced; and to chuse the good which before it abhorred. 3. They cause the affections (as feare, hope, loue, hatred

*Foure effects of a
purged
heart.*

tred, ioy, sorrow, &c), to be well ordered. Fourthly and lastly, they bring forth that blessed repentance to saluation (much spoken of, but little practised), neuer to be repented of.

Q. What call you this repentance?

*Repentance
what.*

A. It is diuersly defined by diuers Diuines; in this place vnder the Word of repentance we comprehend not onely a godly sorrow for sin past, but besides two things; whereof the first is a firme purpose of the heart, and constant inclination in the will; the other a continuall endeauring in the life to cast off all euill, and to obey God both inwardly and outwardly, according to the measure of knowledge and grace giuen to euery one, Psal. 119. 44. 57. Acts 11. 23. and 24. 16.

Q. I see now that the heart must be changed and purged, before the life can be amended: but

is

is not this change wrought by faith in Christ, and by our spirituall union with him?

A. Yes verily, as hath been partly shewed before; besides, the Apostle *Peter* saith, that most great and pretious promises are giuen to vs, and that by them (now they are made ours by faith) we are made partakers of the Diuine nature; that is, of the graces of the holy Ghost, by which we become like to God (his image being renewed in vs, which we lost in *Adam*), in that wee flie the corruption that is in the world by lust, 2. Pet. 1. 4. *Paul* also teacheth the same thing (as hath been shewed before) by a very fit similitude of the husband and the wife, Rom. 7. 5. 6. and Christ by the parable of the Vine, Ioh. 15.

1. 2.

Q. *Is this change perfect in any?*

A. No: yet it is such, that
euen

*This change
is by Christ,
receiued by
faith.*

*This change
is not per-
fect.*

even in the weakest beleeuer there is an apparant difference from his former estate, whereby a godly life is not so irksome and tedious as before, but rather in some measure sweet and pleasant to him.

Q. Doth not the vnperfectnes and weaknesse of this change much trouble the children of God, and make them readie to doubt, that there estate is not good?

*This trou-
bles Gods
children.*

A. Yes: for as before their consciences did scarcely accuse them at any time for their grosse faults, now their inward corruptions doe trouble them; now idle motions, vaine thoughts and fantasies (whereof they cannot beerid, no not in their praying, reading, hearing, and other holy duties), afflict them; now their vnkindnesse to God, and vnfruitfulnes amongst men do dailey disquiet them.

Q. But should this make them thinke, that they are none of Gods,

Gods, and that their faith is not the true saving faith?

A. No : for howsoever (through their owne weakenes, and Satans malice) they feele there is no sound change in them; yet these things duly considered, doe testifie indeed a better state of their minds then was before, and that they are in farre better case, then any vnbeleeuers can be; for it is no signe of their miserie, but of their blessednes rather to bee disquieted with these things, if together therewith they seeke to bee better staid euen from idle wandrings; and labour to see their spirituall pouertie and secret corruptions, as selfe-loue, priuie pride, distrust, impatiencie, vncleannesse, worldlinesse, &c. for from hence they may haue cleare testimony, that they are truly (though not perfectly) reformed and free from a double heart.

*This a mark
of blessed-
nesse.*

*Q. What is the inconuenience
that*

*For want of
this change,
many good
beginnings
vanish.*

*that commeth through want of
this soundnes, and thoroughly pur-
ging of the heart?*

A. Very great, for hence it
commeth, that there bee many
vowes and purposes of repen-
tance, and of a holy life, which
neither continue nor take any
good effect, but vanish away,
and come to nothing, in some
sooner, and in some latter; be-
cause men goe to worke hastily,
and in a moode, not considering
how weake such foundations
are to beare the weight of such
a building, as a religious and
holy life is: hence their goodnes
is as the morning dew, and pas-
seth away as a morning cloud,
Hos. 6. 4; their repentance proo-
ueth as the repentance of *Ahab*,
who went in sack-cloth for a
day, and hung downe his head
like a bul-rush, 1. King. 21; their
obedience is like the obedience
of *Saul*, who serued God to
halues, 1. Sam. 15; their zeale like
the

the zeale of *Iehn*, who destroyed the idolatrie of *Ahab*, and maintained the calves of *Ieroboam*, 2.Kin.10.28.29; their forwardnesse in following of Christ, is like the forwardnesse of *Indas*, who (when occasion of discontentment was offered, and hope of gaine was put into his hand), fell away and betraied his Master.

Q. But seeing the heart is false above measure, how shall we know that it is truly renewed?

A. This requireth good iudgement, and diligent obseruation of our selues, whereby we shall be able in due time to discern it; for where the heart is truly renewed (among other things which may be found in it) there are these two things, the first is an vnfaigned hatred of sin, with much striuing against it, and gripes of griefe when it preuaileth, Ro.7.15.6; Secondly great ioy & thankfulness to God when

2. Marks of a sound heart.

when it is subdued and overcome, 1.Sam. 25. 32. 33. 34.

CHAP. V.

Q. *Though this change be not absolutely perfect in any in this life, ought it not to be sound and sincere in all?*

*God requires
soundnesse
in all.*

A. Yes, out of question; for God accepteth not halfe an heart, but hee requireth the whole heart, as appeareth by many places of holie Scripture; neither will God bee serued to halfes, as *Saul* serued him, which was his ruine, 1.Sam. 15. 26: a little loue neither bescemeth the excellency of his maiesty and glory, nor the greatnesse of his mercies and benefits towards vs; therefore wee must renounce (as hath been often heard) all sinne, and make him our chiefe treasure and delight as others doe the world, seeing he

he is so excellent of himselfe, and we so infinitely indebted to him.

Q. But may not a man loath one sinne, and loue another?

A. He may after a sort, out of some humour and passion as many doe, as the prodigall person abhorreth couetousnes, and the couetous man condemneth prodigalitie; the furious man hateth fearefulnesse, and the timorous man loatheth rashnesse: but none can loath sinne, and loue vertue holily and thorowly, but they whose heart are purified by faith, without which it is impossible to please God, Heb. 11.6; as it is impossible for pure water to come out of an vncleane and filthy fountaine.

Q. How commeth it, that a renewed mind doth so much loath that which it loved and delighted in before?

A. As a man being in prison or banishment hardly dieted, feedeth greedily vpon scraps or parings,

Not to loue any sinne.

parings, and thinketh himselfe well, if he may fill his belly with them; but being at liberty with his father and friends scorneth to bee relieued by other mens leauings, and wondreth how he could find such sweetnesse in such vnsauorie offals: so he that is bound with the chaines of the diuell, and a stranger from the life of God, maketh himselfe drunke with deceitful pleasures; and like a swine, thinking all safe and well, if he may fill himselfe with that which his heart desireth, and his eye lusteth after, but being set free by Christ, and made partaker of y^e life of God, distasteth the former draffe of a sinfull life, wherewith-all he was in Loue before?

Q. What benefit doth this change bring?

*Former sin
lothsome.*

A. A greater benefit and treasure, then all the Princes in the world are able to bestow vpon vs; for this will not suffer vs to hunt

hunt after variety of sinfull pleasures, but rather, with *Moses*, to renounce them, when we might haue our fill of them; and count it a greater happinesse to suffer affliction with the godly, then to flourish in wealth and honor with the wicked. This will not suffer vs with *Cain* to hate our brethren for their good works, 1. Ioh. 3. 12; nor with *Saul* to be grieved for the reputation and graces of the seruants of God, 1. Sam. 18; nor with *Amnon* to pine away through vnlawfull loue, 2. Sam. 13; nor with *Ahab* to be sicke for the Vineyard of our neighbour, 1. King. 21; nor with *Haman* to fret at the preferment of our enemies, Hest. 6. This will not suffer the remembrance of death to be bitter vnto vs, but rather make vs desire to bee dissolued, and bee with Christ; counting it a prison to liue still in the body, and reckoning the day of buriall to be bet-

*Gain of
this change.*

ter

ter then the day of birth, Eccles.
7.3. 2. Cor. 5.3. Phil. 1.23.

*Q. What conclude you from
hence?*

*This must
not only be
in a good
moode.*

*A. That therefore wee must
renounce and strue against all
sinne, and that with great adui-
sednesse, and not in a moode or
passion onely for a time, or by
cōstraint, or for companies sake,
for feare of punishment, or hope
of profit, and worldly prefer-
ment; but in all earnestnesse, and
sober aduisednesse, saying with
Ephraim, What haue I to doe with
Idols, Hos. 14 9. (which yet be-
fore had been his glory); and a-
gaine, I am ashamed and blush,
because I beare the reproch of my
youth, Ier. 31. 19.*

*Q. Ought it not greatly to
trouble Gods seruants, that they
doe not alwaies preuaile in stri-
uing against euill?*

*Our defects
must hum-
ble, not dis-
may.*

*A. They are not lightly to
passe it ouer, neither are they to
bee troubled at it about mea-
sure,*

sure, as at a strange and vnwonted thing; yet to be grieved at it, chiefly for displeasing God, and to giue glory to him, and to take shame vnto themselves in the free confession thereof before his Maiestie, but not to bee altogether dismaide, and out of heart, nor to mourne and bee troubled, as men without hope.

Q. Why?

A. First, becaule our hope is neither wholly nor chiefly vpholden hereby; for we stand by the grace of God, and not by our owne goodnesse, neither do we liue and hold our happinesse by feeling, (though that bee a comfortable thing) but by faith. Secondly, besides such slippes are very necessarie to pull down our pride, and to giue vs experience of our owne frailtie, ignorance and negligence, and to make vs wary euer after, as also of Gods gracious working in vs, and vpholding of vs, which

G

other-

*We stand by
faith, not
feeling.*

otherwise wee should not haue had.

Q. Doe Gods children then gaine by their falles?

*Gaind by
falles.*

A. Very much. For by this meanes, that which through ignorance & weaknes of faith they feared would haue separated the from God, doth fasten them more neerely to him; and the sorrow which they conceiue for a time, is turned into sound reioycing.

Q. Whereunto compare you the malice of Satan in this case?

*Satan cures
when he
would kill.*

A. It may be fitly compared to the malice of a certaine souldier, mentioned in stories, who thrusting his enemie into the bodie, with a full purpose to haue killed him, did thereby lance the vlcer, which no Phisition was able to cure, and let out the corruption, that would haue cost him his life.

CHAP. VI.

Q. **W**Hat be the inward
evils, whereof the
heart is to be purged?

A. The particular worldly
lusts which must be renounced,
are innumerable, the roote of all
being vnbeliefe; when a man not
giuing sound credit to the word
of God, contained in the holy
Scriptures, dareth be bold to
harbour in his heart whatso-
euer is forbidden in them; but
in general they may diuide it in-
to three sorts; the first are impi-
ous against God; the second, in-
iurious to men; the third most
properly concerne our selues.

Q. *What bee the inward cor-
ruptions that are impious against
God?*

A. They are rebellion against
the true and spirituall seruing of
him, vnwillingnesse to be drawn
out of our ignorance and sinnes,

*Inward
lusts to be
purged.*

*Inward
corruptions
against
God.*

and to heare of the day of iudgment; yea a wishing that there were no iudgement at all. Besides, there are (especially in aduersitie) other lothsome guests, vnfit to lodge in a Christians heart, as distrust, impatience, deadly sorrowing for worldly losses, obstinacy, contempt, despaire, carelesnesse, close cursing of God in their hearts, vnder the maske of blind fortune.

Q. What are the inward corruptions that chiefly attend prosperitie?

In prosperitie.

A. They are no thankfulness of heart, but from the teeth outward for fashion sake, carnall reioysing, loue of pleasure more then of God, abuse of peace, no prayer at all, or else very coldly and vnconstantly performed, secret lothing of the Sabbaths, wishing that they would not come at all, except it be for their bodily recreation.

Q. What are the wicked lusts towards

towards men which must be purged?

A. Some of the vnbridled lusts that make men sin against their neighbours are, want of reuerence, contempt and neglect of their betters, vnthankfulnesse, especially for magistrates, ministers and parents, by whom wee receiue so many blessings, longing for their deaths, reioysing in euill, wrath, little or no bearing one with another, &c.

Q. What are the corruptions against the seventh commandment?

A. These are properly called fleshly lusts; when men let loose their hearts to dishonourable thoughts and affections, longing for oportunitie to satisfie the same, or at least willinglie embracing any oportunitie that is offered to defile their bodies, which ought to be kept pure as the Temples of the holy Ghost, both in marriage and single life.

Sinfull lusts against men in the 5, and 6, Commandments.

Vncleane lusts against the 7, Commandment.

O what variety of vnclean wishes and desires doe occupie the mind! how are they inflamed with euery object that pleaseth their eyes? nay, they delight to feede their fond affections, and blow the coales of burning lust, beating their braines how to deceiue innocent Virgins, and modest matrons; thus the immortal soule made in the image of God like to the holy Angels, doth become a brothell-house and nursery of all filthinesse; this is the practise not onely of the worst sort, but euen of many, who liue outwardly in some honest course, and diuers of them married persons, and such as beare office to see others keepe good order; and would to God some that are Teachers were not tainted this way.

Q. What say you to the corruptions against the eight commandment?

A. Here is euen a sea of euils

uils (for auarice is the roote of all euill), and a world of wickednes all the yeere long: the most mens heads are occupied, how they may by any meanes (that mans law layeth not hold vpon) gaine to themselues, and leaue to their posteritie, and defraud one another, and liue a beasts life here on earth for a short season, letting goe the care of true riches and heavenly treasure, which is the chiefe portion and inheritance of euery true beleeuer.

Q. What corruptions against the ninth commandment must be resisted and purged away?

A. Our pronenesse to blaze the faults and infirmities of others, euen of such as we should most honour; our readinesse to wrest euery word spoken in the worst sense, and to take euerie deed done in the worst part; our surmises and suspitions, which often breake out into open railing and rebelling, which would

*Corrupt
lusts against
the eighth
commande-
ment.*

*Against the
ninth com-
mande-
ment.*

not, if they were not nourished in the heart before.

Q. But are men that live outwardly in some honest course, alwaies so bad, as to be led with their frenzies?

*Corrupt
lusts: these
be some-
times re-
strained:
lusts against
the 10. com-
mande-
ment.*

A. No: for sometime losses and troubles, paines and diseases break them off; but this is small to their comfort, so long as they spend the most part of their precious time in dreames, and suffer their hearts to be taken vp with wishing after vanitie, whereas their desires & longings should tend alwaies and onely to that which is good.

Q. Doe they not sometimes withhold their consent from that which they foolishly wish?

*This for-
bearing is
not con-
stant.*

A. Yes; but because at other times they are drawne away to yeeld to these dotages, deceiuing themselues with hoping for that, which shall neuer come to passe (or if it should, it would be their bane), they shew what they

they long most after, and delight chiefly in, and that they haue no holy gouernment ouer their owne hearts, and liue an idle vnprofitable, loathsome, and wearisome life.

CHAP. VII.

Q. **W**hat other branches bee there of inward euils, that properly concerne our selues?

A. There bee diuers, where-with the heart is in a manner continually encumbred, which doe discouer the loathsomnesse of that kennell, from whence an euill life doth come; as first, fretting, when we are crossed of our wils, and wishing with *Ionah*, to bee out of the world, before wee haue once begun in our affections to leaue the world. Secondly, pride of life, & too much delight in outward things, as

*Sinfull lusts
against our
selues.*

meate, drink, apparrell, play, &c, James 5. 5. 1. Iohn 2. 15. 16. though we runne into debt, and wring others for it. Thirdly, wilfull frowardnesse, and such deadly pangs of stubbornesse that no thing can please vs a great while together. Fourthly, selfe-loue, priding in our owne wit, wealth, beauty, health, friends, learning, and such like; which 4. euils and all such vnfauorie draffe must be swept out, and the hart cleansed, and made warie and circumspect by the Word of God, Psalme 19. 11. Iohn 15. 3.

Q. Is it then a speciall piece of Christianitie to resist these corruptions, so as in some sort we may bee able to overcome them?

A. Yes verily: for as an euill heart causeth to fall away from the liuing God, Heb. 3. 12: so a good heart causeth to cleaue fast to the liuing God. And as no thing doth more war
and

*It is a speci-
all part of
Christianity
to resist
these.*

and fight against the soule then these fleshly lusts, James 4.4. 1.2
1. Peter 1.12: so nothing doth more lighten and quicken the same, then the subduing and casting away of them, Heb. 12.1.

Q. Doe all true Christians overcome these lusts alike?

A. No: but according to the measure of that knowledge, faith, wisdom and grace, which they have received from above, Eph. 4.16. for they who have so made faith and a godly life their treasure, that they find greater contentment and comfort therein, then in all the riches, and pleasures in the world, do more manfully withstand their lusts, and get the greatest victorie over them.

Q. Have you any examples of such?

A. Very many, as *Henoch*, who walked with God, Genes. 5.22. *Abraham*, who above hope beleevued vnder hope, that he

All doe not alike overcome.

Examples of the better sort.

he should be the father of many nations, Rom. 4. 18; and therefore went so speedily and willingly about the execution of his deare and onely child, Gen. 22. 22. *Ioseph* so looked vnto God, that in the heate of his youth he ouercame the sinne of vncleannesse, which (in mans reason) hee might haue committed not only without feare of danger, but also with great hope of profit and preferment, Genes. 39. 8. 9. *Moses*, notwithstanding his rare gifts, and great authoritie, had gotten such masterie ouer his owne mind, that he was the farthest from wrath and reuenge, and in a word, the meekest man that liued in al the world, Numbers, 12. 3. *Daniel* and his fellowes (though young men, and (as it were) bondmen to the King of Babylon) had such free spirits, and had put on such a holy resolution as this, that they would not defile themselues whatso-

whatsoever came of it, Dan. 18:
and his three fellowes afterwards chose not onely to loose the grace and fauour they had with the King, but also to bee cast into the raging ouen, rather then they would dishonour God, by bowing downe to that Idoll, cap. 3. 17. 18: and *Daniel* himselfe had gotten such a victory ouer his ambitious affections, that he did not only not sue and seeke for honour, which all men naturally doe long after, but also earnestly reiect it being offered vnto him, and (as it were) thrust vpon him, saying, keepe thy rewards vnto thy selfe, and giue thy gifts to another, Dan. 5. 17. These, and that whole cloud of witnesses reckoned vp, Heb. 11, did those great things by that great measure of faith which euery one of Gods children attaine not vnto; besides, a great number of Gods Saints in all ages of the Church

Church might be reckoned vp,
and some instances giuen;
(thanks bee to God) in this
last and worst age of men, who
in a great measure haue preui-
led ouer their own corruptions.

*Q. Ought not this discourage
those, who haue not proceeded so
farre?*

*Weaker
must not be
discoura-
ged.*

*A. No: for euery one hath
his measure, one after this man-
ner, and another after that; to
one is giuen ten talents, to ano-
ther fiue, and to a third two,
and to a fourth one. All grounds
bring not forth the like en-
crease, all men are not of like
height, strength, and stature in
the bodily growth; no more
are they in the spirituall; but
according to the measure of
grace giuen them of God: some
will sigh and say, O I am not
like such of Gods children, they
are not so prone to fretting, and
other carnall affections; their
minds are not so sore troubled
with*

with dulnesse, wearinesse, and wandring in meditation, praier, reading, hearing of Sermons, and such like. Let not such bee discouraged: for though in the diet of the body it bee vsually the quantity, rather then the quality that doth offend; yet in the state of the soule it is rather the quality, that is, the sincerity & vprightnes, thē the quantity, that is, the great measure of our faith, (for alas, in the most it is as a graine of mustard-seede) that bringeth sound comfort; yea the very cōplaining of their wants (being constant and vnfaigned, and not by fits) sheweth that they goe better forward in subduing their corruptions, then others doe who are not so troubled: and proueth plainly that they loue the grace which they mourne for, and hate the corruption which they cry out vpon; wherefore let no man bee discouraged, nor measure himselfe

selfe by another, but in that little measure which hee hath attained, let him be faithfull, not deceiuing his owne heart, but dealing sincerely in renouncing fleshly lusts, and freeing himselfe from the bondage of them, and God wil accept this for holy seruice (not straitly marking iniquitie, Psalm. 130.) which is soundly and sincerely, though weakely and imperfectly performed.

Q. What are the graces wherein Christians, euen the weakest are to stay themselves?

3. *Stayes of the weakest.*

A. They are briefly and generally three: for first, they must haue a cleere knowledge of their saluation. Secondly, they must make account of it as of their chiefe and principall treasure. Thirdly, they must take some good course of life, whereby they may grow in faith and holy obedience, though it bee with much struiuing & oppositiō

Q. Must

Q. Must not these three graces be earnestly sought for?

A. Yes, out of question, or else men shall bee much snared with often feares and doubting, lest they were neuer called; and the diuell enuying their godly and comfortable estate, and withall knowing the frailty of their flesh, will stirre up many occasions to unsettle, and trouble them. Besides, these three being attained shall bring such a blessing, as for the beauty and brightnesse thereof, shall make men to maruell, and say, it is more then they could haue imagined.

Q. Are wee to appoint God his times, and his measures of spirituall graces?

A. No, yet we may be bold to looke for that which he himselfe hath promised, who is more ready to giue then wee to aske, and giueth plentifully to all that aske, and casteth no man in

These three graces must be earnestly laboured for.

No time to be set.

*Why God
denies some
graces,*

in the teeth, Iam. 1.6: and if hee denie vs any thing that we aske, wee may bee sure it is for our good, and that hee will supplie it with some grace or other that is better for vs.

Q. What are the lets and hinderances in our selues?

*Three chief
lets from
grace.*

A. They are chiefly three: first, ignorance, in not knowing how wee ought to labour for these graces. Secondly, slothfulnesse, when men take little or no paines for them, nor remoue such logs out of the way as doe hinder them, but fauour themselues, and that many times against their owne consciences. Thirdly, feare and distrust, lest God will not grant these graces, whereby wee doe God no small dishonour, seeing hee hath giuen vs such faithfull and precious promises, as wee haue before scene out of *Peter*.

CHAP.

CHAP. VIII.

Q. Seeing all true beleaguers doe in some comfortable measure renounce worldly lusts, which other mens minds doe continually runne upon; how are their hearts usually taken up?

A. For answer to this question we must call to mind, that according to the doctrine of the Apostle, 1. Ioh. 2. 16. &c, there are three sorts of degrees or ages of the children of God, the first sort are called fathers, because they haue knowne the Lord, and the manner of his dealing with his people; and are such who through long experience, and much acquaintance with the practice of a godly life, haue obtained grace to guide themselves more constantly & settledly in the course of Christianity then others do,
and

*Three sorts
of Christi-
ans.*

and to confirme and hearten on others, who otherwaies would easily breake out.

Q. How are their minds and hearts usually taken up?

*1. Fathers
their pra-
ctice.*

A. These hauing chased away the noysome droue of vncleane and worldly lusts, which were wont to possesse them, and not so grossly held vnder of their corrupt affections as others be, haue their minds vsually set vpon some heavenly matter: as first, the infinite maiesty, power, wisdom, patience, iustice, and mercy of God shining in his word and workes, which he hath wrought of olde, and doth worke every day. Secondly, the shortnesse, sinfulness, and miserie of mans life, especially their owne, the certainty of their death, with the vncertainty of the time, and manner of it. Thirdly, the blessed estate of the faithfull and elect, and the cursed estate of the reprobate
and

and unbelievers, both of them beginning in this life, but perfected and continued for ever in the life to come. Fourthly, they studie likewise how they may keepe in their way, Prou. 14.8, and resist the occasions of sin, holding out the profession of their hope with ioy to the end. Fifthly, they consider what lets they shall finde from Satan, the world, & their owne flesh; and how they may order well their particular actions throughout the day, in giuing to all men their due, and that they may make a good account to God at night, and so at their last end.

Q. What is the chiefe thought they take euery day?

A. The chiefe thought they take euery day they rise, is, (besides that which hath been spoken) how they may haue alwaies a cleere conscience towards God, and towards men, Act. 24.16; and how they may be

*chiefe care
of a good
conscience.*

be prepared for the crosse, to beare it patiently and profit by it, Hebr. 12. 12. and so be made fitter and readier to meete the Lord.

Q. What doe they gaine hereby?

*Gain of
this course.*

A. By this meanes they keepe their heads and hearts, that they bee neither possessed nor pestred with vaine, idle, improfitable and sinfull thoughts, wishes, cares, and pleasures; neither barren and emptie of heauenly and holy meditations and affections; so that they need not aske with that skum and off-scouring of the world, how to passe ouer the long summers dayes, and to passe ouer the long wearisome winters nights, Psalm. 1. 2. 119. 67.

*The best are
molested.*

Q. Are not these fathers troubled at all with euill thoughts and vaine desires?

A. Yes; the very best are sometimes molested with worldly

ly lusts, as appeareth in the Apostle *Paul*, by that conflict which hee had within himselfe, which made him in a most lamentable manner to cry out, *O wretched man that I am; who shall deliuer me from the body of this death, Rom. 7. 24!*

Q. What is the second sort of Gods children?

A. The second sort are young men, that is, such belecuers as are neither vtterly ignorant of the spirituall warfare, nor yet so well experienced in it, as the former sort (called fathers) are: these are accounted (as it were) a middle sort of Christians, neither so well settled, nor hauing so much superiority ouer their affections as the fathers, nor yet being so infirme and weake as the babes, in comparison of whom, the Apostle saith they are strong; namely, in resisting Satan, and their owne vnruely desires, of which neuertheless they

*a. Sort,
young men.*

they be often overcome being
sometime in very good case, and
yet shortly unsetled and distem-
pered by inward suggestions,
and outward occasions, so as
their life is usually more full of
conflicts.

*Q. How are their minds oc-
cupied?*

*Practice of
the second
sort.*

A. In watching over their
hearts, to avoid sinne and the
occasions thereof, lest they
should bee enticed, and so dis-
quieted in their minds, & break
out to the offence of their bre-
thren, and reproch of their pro-
fession amongst the bad: they
grow warie, weticke, and affra-
med of anger, impatieney, fret-
ting, lusting, &c, which were
wont to bee common matters
with them; but how they pray
more often, and earnestly a-
gainst the same, and haue some
feare both alone and in compa-
ny, to be overtaken by such pas-
sions, they renew their couenant
with

with the Lord, to please him better, when they see how they haue slipped from their good purposes.

Q. Doe they neglect their worldly affaires?

A. No; yet their hearts are not so deeply set vpon them as before, but they looke to the principall, and labour especially to haue peace with God; and though they haue not the like measure of spirituall strength as the fathers haue, to be exercised so constantly in heauēly things, and to make God their guide so seriously; yet they are much delighted with the good examples of such as goe before them and giue them light. And when they fall of infirmity, they rise vp after some heauinesse and discomfort out of their slumber and security, and complaining thereof with the Spouse of Christ, Cant. 2. 3, doe come to themselues againe.

*More of
their pra-
ctice.*

H

Q. What

*Strive a-
gainst smal-
ler finnes.*

*Q. What be the small sins they
strive against?*

A. The idle and vnprofitable rouing of their braines, dreaming of outward peace, prosperity, long life, riches, pleasure, and preferment, vaine wishing of that which others haue, and misliking of that which is their owne; much like the Apostles, who in their infirmity dreamed of outward profit and promotion: for with such toyes and other like building of castles in the ayre, the diuel had filled not their heads only, but their harts and mouthes also.

*Q. Why must these dreames
and wandrings be withstood?*

*The hurt of
these smal-
ler finnes.*

A. Because though they do not so directly cary vs to il, yet they hinder vs from good, blind-folding the iudgement first, and then poysoning the will afterwards: therefore the labour of their mindes in a great part is this, to keepe themselues from
being

being taken vp with such froth and some of vanity; seeing good meditations are not onely hindered, but euen estranged, and for the time driuen quite away. And so the good spirit of God quenched & grieved by meanes of them.

Q. What encouragement haue young men to maintaine this combat?

A. Very great; for the Apostle doth not onely tell them what a glorious victorie it shall be to vanquish such an enemy, but also, that they may bee as sure of it, as if they had got it already. Besides, though this life may seeme tedious and miserable, yet it is safe and comfortable; and the life which is not exercised in this warfare, is a life full of woe and deadly dangers.

Q. What is the third sort of Gods children?

A. They are compared to

H 2 babes

What encouragement.

*Third sort,
children or
babes.*

babes or little ones, being yet in the birth, Gal. 4. 19, or hanging vpon the breast; whose propertie is to know their parents, though they know nothing else, and to cry after them, and to call them by their names (though vnperfectly and with a stammering tongue), and to desire the brest whereby they are nourished, 1. Pet. 2. 2.

Q. About what are their thoughts occupied?

*Thoughts
of babes.*

A. How they may bee assured by infallible tokens of the fauour of God, to whom they are dear already; which though they know not so cleerly as the other, yet they know that it is all in all to them, and doe so long after the meanes of their spirituall nourishment, euen the sincere milke of the word, and are carefull not to displease God in the least thing.

Q. What be the dangers that this sort of Gods children are subiect

subiect unto?

A. There bee chiefly two dangers whereinto they are subiect to fall; whereof the one is when they feele comfort, and the other when they feele it not: for when they feele comfort, the vnwonted sweetnesse thereof doth so rauish them, that they are ready (to the dishonour of God, and offence of others) to neglect their lawfull businesse, as being a great let to their spirituall exercises; and not thinking the Sabbath, and other fit times sufficient for reading, prayer, meditation, and doe seeke to spend their whole time therein, and thereby fall into the snare of the diuell, who heere will shew himselfe an Angell of light.

Q. What is their danger, when they want comfort?

A. They fall into heauie dumps, and distrustfulnesse, fearing all was but a shadow and a dreame.

Dangers of this sort.

1. In comfort.

2. In want of comfort.

dreame. Because as young children that are not acquainted with the rod, and frownes of their father, they looke alwayes to be set vpon the lap; here the diuell shewes himselfe a roring lion, driuing them into a kind of despaire for the time, especially if withall hee finde a melancholick humour to worke vpon.

Q. What is their dutie in this case?

*Helpes a-
gainst this
danger.*

A. When they want the feeling of Gods fauour, they must not despaire: but know, that it is Gods vsuall manner of dealing with his dearest children to correct them, as well as to comfort them. And when they feeble the sweetnesse of his loue, they must not presume: their religion must not bee to censure and spy faults in others, nor to thinke euery good thing rare and admirable in themselves (for that religion is soone learned): but to remember the manifold

manifold deceits of the heart, and subtilties of Satan, and with humility and patience to heare an admonition, and to suffer a rebuke.

Q. Is there any difference betweene the thoughts of ciuill Christians, and vnregenerate hypocrites, and betweene the thoughts and desires of the weakest sort of Gods children?

A. Yes verily; for when a godly man dislikes himselfe most, euen then hee is farre before the best of the other, who haue not their thoughts occupied about heauenly matters (which are tedious to the), but about carnall libertie, pleasure, profit, long life, reuenge, &c, euen as their speech for the most part is frothie, vaine, idle, vsauorie, earthly and woildly.

Q. Haue not hypocrites and men vnregenerate, oftentimes good words in their monthes?

A. They haue no doubt di-

*Difference
betweene
these ciuill
men.*

*Hypocrites
haue good
words.*

uers times very good words; but it is either by constraint, or of emulation, or out of the pride of their hearts, or for vain-glory, or some such fleshly end, else they are soone wearie of them; so as it may bee truly said, that the desires and thoughts of the weakest of Gods children, differ much from others who are not renewed.

Q. But haue not men vnregenerate sometimes good thoughts and desires?

Good motions, but forced.

A. Such as are not partakers of the promise of life, cannot thinke or desire any thing in a holy maner, because their harts are defiled through vnbeleefe; sometime they thinke of good matters and desire them, but they are not free and voluntary, but either thrust vpon them as vpon *Balaam*, Numb. 23. 24; or caused by feare, as in *Pharaoh*, Exod. 8. 9. 10; or prouoked by others, as the woman in the Gospell,

Gospell, Luk. 11. 28. otherwise it is not possible that they should haue any good thoughts or desires: seeing their hearts are not purified by faith, neither haue they the spirit of Christ which doth onely worke them.

Q. Doth not this proue, that they can haue no good words neither?

A. It is certaine that an hypocrite, or a man vnregenerate, can neither speak good word, nor do good worke; if by good you vnderstand that which pleaseth God, and bringeth sound peace to the partie; otherwise they may speake and doe these things which are good in themselves, and profitable to others: as the preaching of *Iudas*, and the almes of the *Pharisees*.

Not hypocrite can please God.

Q. May not these three degrees of Christians in some respect fall one into another?

H 5

A. Yes

3. Degrees
may fall in-
to one.

A. Yes without question : for
y^e most graue father may at some
time, and in some thing bee as
weake as the youngest child,
and as violently tempted as the
young man. And many of the
things noted before, are inci-
dent equally and alike to them
all ; yet because it hath seemed
good to the wisdom of God,
by his seruant *Iohn* to make this
distinction, wee must not neg-
lect it : besides, it may bee con-
firmed by sundry testimonies
and examples of holy Scripture,
that some are stronger then o-
thers, Galath. 8. 1. Ephes. 4. 13.
Hebr. 5. 13. 14. For examples,
wee haue *Moses*, *Esay*, *Peter*;
and diuers others, who encreas-
ed, as in knowledge and in
yeeres, so in faith, courage,
zeale, &c.

CHAP.

CHAP. IX.

Q. *Are not outward finnes and evils to be renounced, as well as inward evils and corruptions?*

A. Yes in any case : many boast that they haue good harts to God, and yet their liues are wicked : but this reioycing about our saluation, or the goodnesse of our hearts, when our liues are stained with some grosse sinne, is vaine; wherefore *Paul* tels the *Corinthians*, that they must purge themselves as well from the filthinesse of the body, as of the spirit; and *James* is bold to say, that if the tongue onely be vntamed, that one disorder doth sufficiently testifie against a man that his religion is vaine, *Iam. 1. 25*; and *Peter* compareth such men as glory in the Gospell, and the forgiveness

*Outward
sin to be re-
nounced.*

nesse of their sinnes, and yet liue wickedly, to dogs returning to their vomit, and to swine wallowing in the mire, 2. Pet. 2. 20, the examples also of Gods Saints doe teach the same. *Joseph* hauing purged his heart, would not pollute his body, Genes. 39. *David* hauing washed his heart, professeth that he will wash his hands also in innocency, Psalm. 27. *Daniel* and his fellowes were resolved not to defile theselues, so much as with the vse of such meate and drinke as was ynnmeet for captiues, Dan. 1. *Zacheus* hauing embraced Christ, and in him the forgiveness of sinnes, whereby his heart was cleansed, maketh open profession, not only to abstaine from the grosse sinnes which before hee had committed; but also to perform the duties of mercy which before he had omitted, Luk. 19. and *Samuel* very wisely exhorting

ting the people to repentance, bids them put away *Balaam* and *Astaroth*, that is, their outward idolatry, 1. Sam. 7. and *Iohn Baptist* chargeth *Hered* (making profession of religion) to renounce his incestuous adulterie, And *Jeremy* telles the Iewes, that it was a horrible abuse of the name of God to professe religion, and come to Church, and yet to sweare, lie, steale, commit adulterie, and other such grosse finnes, Ierem. 7.

CHAP. X.

Q. **B**E there any such now living in the light of the Gospel?

A. Yes, there be too many, who will needs hope for salvation by Christ, and count them worse then mad that doe not so; and yet renounce not open sins, and outward offences: all which
(for

1. Many
under the
Gospel o-
penly euill.

*Foure sorts
of open of-
fenders.*

(for the most part) may be reduced to foure sorts or kinds.

Q. Which is the first sort ?

A. The first sort are grosse offenders, who professing godlinesse in their words, in their deeds deny the same, 2. Tim. 3. 5. 6; these are such as euery vile person (who knoweth them to haue made greater shewes of godlinesse, then the common sort doe, and yet not to abstaine from grosse euils) is ready to deride and laugh them to scorne, both to their face, and behind their backes ; of this sort was *Saul*, who notwithstanding his pretence of zeale and deuotion in the seruice of God, attempted that against his owne son, which all his seruants abhorred, 1. Sam. 14. 45; and executed that cruelty against the seruants of God, which none would assist him in but cursed *Doeg*, 1. Sam. 22. 18.

Q. Which is the second sort of bad professors ?

A. The

A. The second sort are rude, carelesse and ignorant Christians, whom notwithstanding Satan, and the deceitfulnes of their owne harts haue taught, to shift off an admonition or reproofe; and smoothly to cloake their prophane & vnchristian courses of life, and that both in the generall and in the particular.

Q. *How in the generall?*

A. They say their hearts are as good as the best mens; though they cannot talke so much of religion, nor make such shew as others doe, yet they hope they liue as Christian people ought, and goe to Church, and haue the good will of their neighbours; and if neede were, could get the hands of many for their honesty; and though in some things they faile, yet they hope in most things they serue God as well as others; and God haue mercy vpon vs, if we shall be damned for euery small fault; we will set our
good

*Secondly,
ignorant
and care-
lesse, full of
vaine ex-
cuses.*

good wills to Gods, and that which we cannot doe, wee hope Christ hath done for vs; and if the hardest fall out, yet if we may haue but one houre to repent before we die, we trust to doe well enough.

Q. How doe they deceiue their owne soules in particular?

A. If they bee reprov'd for their negligence in reading, hearing of Gods word, prayer, conference, singing of Psalmes, &c, they will say; These be good exercises indeed, but there is a reason in all things, and that they can profit as well by hearing diuine seruice duly read, as a good sermon now and then, and by all this adoe. If they curse, sweare, raile, &c, and bee reprov'd for it, they will say, they be no Saints, and that they were prouok'd to it, and that they haue said and sworne nothing but the truth; if they be told of the breach of the Sabbath, of the loosenesse of
their

their seruants, they will say, that they doe as much as law requir-eth, and as their betters do; and for their seruants, as long as they doe their businesse, they haue reason to allow them some recreation vpon the Sunday; as for themselues, they are no common gamesters, but hauing good company, they thinke after Seruice-time, it is not amisse to play a game or two. If they bee told of their brawles and bitternesse with their wiues, they will answer, that there bee sometimes household words between them; yet it lasteth not long, thought it be often, neither haue they had their neighbours often to set them together, they thank God. If they be told of mingling their wares, putting away bad for good, and such like; Alas, say they, the world being so bad, as it is, we are faine to doe this, or else we could not liue, and so for euery sinne they haue a shift.

Q. Is

*It is meet to
lay open
their shifts.*

*Q. Is it expedient to lay forth
such speeches as these be?*

A. It is very expedient, and that (to omit others) for these two reasons; first, that such as vse them, may see their own foolish subtilty, and bee ashamed thereof. Secondly, that they also may be admonished, who (being readie out of the sharpenesse of their wit, to laugh at the homelinessse of these mens words) are a great deale too like them in deed and practise.

*Q. Which are the third sort of
bad professors?*

*Third sort,
a forme of
godlinesse.*

A. Such as keepe within some compasse of a ciuill life, yea, who doe take some course also for the outward exercises of religion; and yet doe suffer and nourish in themselves, and that vnder the name of infirmities, such grosse euils, as will not suffer them to come within the account of the true beleeuers, and beloued of the Lord: these are like

like the Israelites, whose goodnesse was as a morning dew, Hof. 6. 4. In their trouble they will seeke the Lord, but are such as are not willing to finde him, Mic. 6. 6; they flatter God with their mouthes, but their heart is not vpright in them, Psal. 78. 36. They rebuke others sharply, and themselues hate to be reformed, Psal. 50. Matth. 7: these are as farre from the Kingdome of God as the two former sorts; and by so much the farther, by how much in their owne conceites they are neerer thereunto. For of these it may be verified, as God said of the Pharisees, that the publicans and harlots goe before them into the Kingdome of God, Mat. 21. 31.

Q. Which are the fourth sort of bad professors?

A. They are froward and vncharitable persons, soone ripe (in their owne conceit), and soone rotten in the iudgement of the godly

*Fourth sort
rashly zealous censurers.*

godly wise. These are sore stumbling blockes and offences to many, who seeming to be of the forwarder sort, make it a piece of their religion to censure others; and cannot brooke any that differ from them in iudgement (euen in matters not of the greatest momēt), though otherwise better then themselues. These are such as find fault with, and mislike some thing in euery mans ministerie, til at last (resting in no mans) they become a pray to Satan, and to schismaticall and seducing spirits?

Q. Who come neere to these?

*Inordinate
liners.*

A. Such as goe for zealous professors, and yet liue inordinately without attending vpon an honest trade, being idle, vnprofitable, busie-bodies, counting it godlinesse to talke of the faults of other men, to please themselues and the company: and yet in their dealing are found as bad or worse, then ma-

ny

ny ciuill men, that make no such profession of religion: for no perswasion remitting any part of their owne due to such as are in their danger: these are full of brawles and bitternesse, vpbraiding and crowing one ouer another, boasting of their owne goodnesse and complaining of their wrong in all companies, taking all things in the worst part, giuing currish answeres; feeding their eyes with ynchast lookes, daring for commodities sake to depart from duty, and carrying about with them such other bad qualities, though subtilly couered.

Q. Be there any other disorders in professors?

A. Yes, there is much heart-burning, and many sore broiles, and that for trifles; great earnestnesse in worldly dealings, and no lesse deadnesse of heart in matters of God and of saluation; nimblenesse and vnwearinesse in the

Sundry other disorders in professors.

the one, as if they were matters of life and death; and irksomnes and tediousnesse in the other, as if they were not worth the while: great vnquietnesse in the family vpon small occasions; yet breeding peeuishnesse, strangenesse, sowernesse, neglect or abuse of Gods seruice, and sometimes flat separation from bed and board; and where better agreement is, yet the one is little the better for the other to Godward in knowledge, faith, patience, repentance, by reading, praying, conferring together, and watching one ouer another for their mutuall good.

Q. How else doe professors deceiue themselves?

*Many other
blemishes.*

A. In giuing themselves to libertie in their merrie makings; to iest and talkewhatsoever they will, so it bee not meere impious, though otherwise vnprofitable, and of ill example. Also in resting in the commodities, pleasures,

pleasures, preferments, and im-
ploiments of this life; as if there
were no better things to bee
thought vpon, and to be looked,
longed, and labored for. Againe,
others pleasing themselues in
sumptuous apparrell, and other
outward ornaments, til they dis-
please God and all good men,
with the great weakening of
their outward estate, and much
more to the cooling & quench-
ing of all grace and true godli-
nesse. Moreouer, others though
they seeme so zealous for them-
selues, that they will beare with
no sinne; yet they wil beare with
and bolster out their children
(and such as they are partially
affected to) in their sinnes, and
suffer them to dishonour God,
and run into scandall. Finally, o-
thers nourish deadly suspicions,
and too hard conceits of many
better then themselues, and doe
most imperiously censure them,
contrary to the rule of the Apo-
stle,

file, Iam. 3. 1, (which ynguided seueritie doth no good); whereas if there were a fault, they should rather in the spirit of mildnesse admonish them, and not deceiue themselves, by counting bitterness, zeale; and vncharitablenesse, Christian courage. What reckoning is there to be made of the religion of these men? wherefore let them not glorie and please themselves in the seruing of God, praying in their houses, hearing of sermons, vntill they haue broken vp their fallow ground, and washed their hearts from these iniquities, and clen- sed their hands of these grosse euils.

CHAP. XI.

Q. **A** *Re all damned and out of the state of grace, that commit any of these sinnes? and may not many such offenders not- with-*

withstanding their faults, be the children of God?

A. Yes no doubt; for none are so pure, but they are subiect more or lesse, to gather vp the common corruptions and sinnes of the time, and to lie in them for a season, as well as they that are not thought so holy, 1. King. 8. Psalm. 19. 130: as *Noah, Lot, Sampson, David, Salomon, Peter, &c.* Wherefore God forbid that we should say, that all such were damned and out of the state of grace, that commit such faults, if they repent afterwards, as certainly they will, if they belong to God.

Godly falling into some of these, yet repent.

Q. Why then should we make such differences of men, and why should one be shoaled thus from another?

A. Because God himselfe hath made a difference, Psalm. 2. 2, and Psalm. 50. 16, Eccles. 9. 2, and in other infinite places of Scripture; and therefore as we may

I

not

*Yet theirs is
great dif-
ference.*

not put asunder those persons whom God hath ioyned together: so we may not ioyne them together as one, whom God hath put asunder, and betwixt whom he hath made so great a difference in his word. Besides, though the best professors may fall into the finnes of the vngodly, yea, and lye still in the same loathsomnesse for a season; yet it hath been, when they haue not carefully held on their Christian course, but haue giuen themselves the bridle, and suffered their hearts to runne too farre after that, which they tooke pleasure in; not so wisely auoyding the danger as they were wont. And when they haue fallen, it hath plainely appeared, that it was their infirmitie, and Satans malice, taking them at the aduantage; rather then that they were giuen ouer like wicked men, to commit sinne with greedinesse, and to lie therein with-

without conflict, or remorse of conscience.

Q. How appeareth that?

A. Because being awakened and come to themselves againe, they are amazed and tremble to thinke what they haue done; and can haue no peace within themselves till they returne: and being got out, are made more warie and vigilant against the like another time, as appeareth plainly in the song of *Salomon*, Chap. 5. 7. and 3. 4; and in the example of *Dauid* and *Peter*: whereas the vngodly are either without sense, and lie snorting in their sinne, like *Salomons* drunkard, Pro. 23. 34. 35: or else their goodnesse is like the morning dew, and quickly vanisheth and commeth to nothing, like a morning cloud: as the examples of *Pharao*, *Herod*, King *Agrippa* and diuers others doe declare.

Q. Hath such as feare God vnfaignedly a certaine warrant,

*How godly
after falles
behaue
themselves.*

What war-
rant of not
falling.

that they neuer fall into any reproachfull sinne ?

A. They haue not absolute warrant, but only so farre as they walke in the waies of God, and (as the Prophet *Habakuck* saith) stand vpon their watch : and *Paul* speaketh, keepe their spirituall armour close buckled to them, *Psal.* 91. 11. *Habak.* 2. 1. *Ephes.* 6. 10. for as wee haue examples of some of Gods deare children that haue so fallen; so haue wee examples of many others, who neuer fell into such reprochfull sinnes after their conuersion; none of the Patriarches that liued before the flood but *Noah*: none of the Apostles but onely *Peter*; to say nothing of *Abraham*, *Isack*, *Iacob*, *Moses*, *Aaron*, *Caleb*, *Iosuah*, *Phinees*, *Samuel*, and a number more, both in the old and new Testament: and it is not in vaine that *Peter*, who had the most wofull experience of his owne weake-

weakenesse, doth by the spirit of God, when he had set down that golden chaine of Christian vertues, maketh this golden conclusion. Wherefore brethren giue rather diligence to make your calling and election sure; for if ye doe these things, ye shall neuer fall.

Q. How commeth it to passe then, that they doe fall into these finnes?

A. Because they walke not warily as hath been said; for he that walketh sincerely, walketh surely, Prou. 20. 9. When *Shemey* out of a couetous mind to recouer his seruants, passed the bounds that were set him, did he not iustly fall into the displeasure of *Salomon*; euen to the losse of his owne life, 1. King. 2. 36. 37. &c? when *Sampson* to satisfie his carnall lust with *Dalila* brake his couenant with God, was he not iustly giuen ouer into the hands of the vncircumcised,

By what means they fall.

Judg. 16. 21. Euen so when the faithfull to please themselues do passe the bounds which God hath prescribed, and breake the couenant made with him, they fall into his iust displeasure, and for a time are left in the power of Satan.

Q. Why doth God suffer his to fall so?

*Why God
lets his to
fall.*

A. First, to the end that they who otherwise would be proud, and puffed vp with a conceit of their heauenly graces and priuiledges, might be truly humbled and beaten downe: for grievous fals are the most soueraigne phisicke against spirituall pride. Secondly, this serueth to magnifie the riches of Gods mercy, and to make the faithfull loue him the more, for the pardoning such hainous offences; and to be more carefull in watching ouer themselues, and giuing warning to others, Luk. 7. 47. Ioh. 21. 15. Psal. 51. 13. Thirdly (which is the

the same in effect) it admonisheth such as stand, to take heede they fall not; Rom. 11. 20. 1. Cor. 10. 12: and the most strong, that they presume not of their owne strength, seeing it is God that worketh in them both the will and the deed, euen of his good pleasure, Philip. 2. 13. Lastly, it serueth notably to comfort the weake Christian, who otherwise would haue been vtterly discouraged, and despaired of his own estate; who now may conceiue hope, seeing men more excellent then himselfe fall into such grievous offences, and beholding the mercy of God in forgiuing their sinne.

CHAP. XII.

Q. **M**ust not the heart thus purged from grosse corruptions, bee carefully kept in good plight?

I 4

A. Yes

*The heart
purged must
be so kept.*

A. Yes without question: for as vessels once seasoned, if they bee not still kept sweete, will in time waxe mustie againe; and as wells and springs, after they bee digged, if they bee not scowred and clenfed, will gather corruption, and send forth vnfauorie and vnwholsome water: so it is with the heart of man; and so much the rather, because that besides the naturall and inborne pollution that is in it, there is the enuious man who neuer sleepe-eth, but seeketh night and day to pollute and defile it, Mat. 13. 25. 1. Pet. 5. 8. Therefore *Salomon* saith, Keep thine heart with all diligence, for there-out cometh life, Prou. 4. 23; that is, the actions of life either good or bad, according as the heart is kept cleane or vncleane, Matth. 12. 35. & 15. 18. 19.

Q. Is this an easie thing to doe?

A. This is no idle occupation, but a matter that requireth much

*To keepe
the heart is
a great
worke.*

much labour : for sinne is not shaken off as a burre that hangeth on our cloathes, but it cleaueth fast vnto vs, yea it is borne and bred in vs ; and therefore being (according to our common prouerb) Bred in the bone, and spread throughout all the powers and faculties of our soule, it wil not easily be weeded out of our flesh. For this cause the Apostle exhorting the Christian Iewes to runne with patience, the race that is set before them, doth cal vpon them to cast off euery thing that presseth downe, and especially the sinne that hangeth so fast on, Hebrews

12.1.

Q. Why must such paines bee taken to keepe the heart in good plight ?

A. Because as an ill gouerned heart, let loose to folly, wandering and worldlinesse, maketh the life sinfull and vnprofitable ; so a well ordered heart will not

why the heart must be so kept.

surfet of such conceits, nor suffer the affections to stray farre, nor willingly harbour euill lusts; and if they doe creepe in by stealth, it will not suffer them to nestle there; but purge them out, before they haue poysoned the same vncurably. Besides, without this labour of looking to the heart, we shall not haue it ready, and at commandement in the chiefe duties of Gods seruice, nor nor indeed in any good dutie at all. For because we giue it leaue to wander vnseasonably after the world, it is in a manner wholly to seek when we should serue God by meditation, prayer, reading, hearing, conference, or any Christian and holy dutie; euen as a scholler enured to loyter, and runne away, will hardly bee brought (by any correction, perswasion or encouragement) seriouſlie to minde his booke againe.

Q. Is it enough to doe this by
sirs

fits and starts, when the good mood takes vs?

A. No, in no case: for we are commanded to meditate in the Law of God day and night; to teach it our children, to bind it as bracelets about our armes, to make the Word of God our daily marke to aime at, to reioyce alwaies, to pray continually, in all things to be thankfull; else we shall not enioy the one halfe of that sweetnesse which God bequeatheth vnto vs: See Exod. 13. Numb. 15. Deut. 6. Psalm. 1. and 119. Ephes. 5. 26. Phil. 4. 1. and 1. Thes. 5. Phil. 4. &c.

Q. *Is this cleansing of the hart perfect?*

A. No: for the most holy seruants of God carry about them (as filthy rags) Esa. 64. the remnants of sinne. This made *David* cry out, Who can vnderstand his faults, cleanse me from my secret finnes, Psal. 29. 11? and in another place; O Lord, if thou dost

This must be a constant work, not by fits.

This is not perfect, but the best haue defects.

dost straightly mark iniquitie, O Lord who shal stand? and *Esay* confesseth as before, that we are all vncleane, and all our righteousnesse as a refuse or rotten rag, cast aside vpon the dung-hill, *Esay* 64.4.5.6: and *Paul* mournfully complaineth, saying, Wretched man that I am, who shall deliuer mee from the body of death, *Rom.* 7. 24! Let this point bee marked, and let them, that charge vs to challenge a puritie to our selues, consider it, and bee ashamed?

Q. What is then the priuiledge of the godly?

A. Howsoeuer, by that which hath been said, some may imagine, that there is little or no difference betwixt the godly and the wicked; yet let vs know, that to haue the heart renewed but in measure, so it be in truth, is a benefit of greater value, then all the world besides; and the meanest person that liueth vpon the face of

*This small
measure is
a great
grace.*

of the earth, hauing a heart so cleansed, is infinitely more happy then the most glasing and glorious professor that is destitute of it, as appeareth, Luk. 18.13. And no maruell, seeing the ouercomming and sound subduing of our corrupt affections (namely wrath & reuenge), is of more value, then the subduing of a whole City, Prou. 16.32.

CHAP. XIII.

Q. *Is it enough to renounce all inward and outward euils?*

A. No: for we must not only cease from euil, but do good, Esa. 1. 16. 17. Neither is it enough to put off the old man, that is, corrupt thoughts, and decciueable lusts; but wee must bee renewed in the spirit of our minds, and put on the new man, which

*To doe good
is more
hard and
precious.*

which after God is created in righteousness and true holiness: neither only must we cast off lying, but speak every man the truth to his neighbour; neither is it enough for the thief to leave stealing (for idleness is theft before God), but hee must also worke with his hands the thing that is good, that he may give to him that needeth, Eph. 4. 22. 23. And this part of a Christian life, as it is more hard, so it is more precious and beautifull then the other; for though it bee an excellent thing to abstaine from euill; yet it is a more excellent thing to doe good.

Q. What generall rules are to be obserued for the obtaining of a godly life?

*Two rules
for leading
a godly life.*

A. There bee two generall rules; whereof the first is a cleare and certaine knowledge of those duties which God requireth at our hands. The second, a careful practising of that which

which wee know; which two our Sauour Christ ioyning together, saith, *If you know these things, blessed are you if you doe them*, Ioh. 13. 17. For (to speake first of knowledge), as a man cannot be a perfect practitioner in any profession except hee know it: so much lesse in the professiō of Christianity, being the most holy and heavenly profession in the world.

Q. What vnderstand you by knowledge?

A. Such an inlightning of the minde with the vnderstanding of the will of God, set downe in his word, touching the good which we are to doe, as is ioyned with a spirituall wisedome to apply and referre the same to the well ordering of our particular actions: and this knowledge must bee ioyned with faith, that the other duties of patience, temperance, &c, may bee the better practised,

2. Pet.

1. Knowledge what it is.

*There must
be a delight
with know-
ledge.*

2. Pet. 1. 5.

*Q. Must there not goe with
this knowledge a delight?*

*A. Yes: for Salomon saith,
If knowledge once enter into thine
heart, and delight thy soule, then
shall counsell preserve thee, and
understanding shall keepe thee,
and deliuer thee from the euill
way, and from the man that spea-
keth fromard things, Prou. 2.
10. 11. &c. Hence it is that ma-
ny (otherwise learned and wit-
tie) are farre from a godly life
indeed; because their hearts are
not led by the spirit of God, to
loue and delight in the heauen-
ly knowledge of his sacred will;
which made David being a
young man, more wise then his
politicke enemies, and of more
vnderstanding then his ancients
in yeeres, and learned teachers,
Psalm. 119. 93. &c.*

*Q. What is the second rule to
leade vs to attaine the life of true
beleeuers?*

A. The

A. The second rule is practice, or an endeavouring to follow that which wee know; and (as *Paul* speaketh) to keepe a good conscience before God, and before men alwayes (this is that liuing by faith, so much commended). And this practice is both inward and outward: inward, when in the resolution of our minds, and in the desire and purpose of our hearts wee doe that which is acceptable to God, *Psal. 119. 10. Act.*

11. 23.

Q. How is the grace of inward practice to be kindled and nourished in vs?

A. By remembering that we must loue the Lord with all our heart, soule, and might, *Deut. 6. 5*, and that therefore this businesse ought not to bee gone about with coldnesse and deadnesse of spirit, *Jerem. 48. 10*; but so as we may say in some measure with the holy Prophet *David*,

*Second rule
in practice.*

*Inward
readinesse
of heart.*

*Zeale a
helpe here-
to.*

aid, rather with Christ the prince of Prophets, *The zeale of thine house hath eaten mee vp,* Ioel 2.17: and herein our affections must be stronger or weaker, according to the greater or lesser goodnesse of the thing we goe about.

Q. How is this grace of inward practice come by?

This is gotten by faith

A. It is the free gift of God, through faith in Iesus Christ, who hath not only taken away the guilt and punishment of our sinne, and made vs partakers of his righteousnesse and glory; but also given vs grace and will to loue pietie and goodnesse; and power, as to kill sinne, so to quicken vs to newnesse of life, Rom.6.4.5.

Q. What say you to the outward practice?

2. Practice is outward in actions.

A. As wee desire inwardly, so must wee endeavour outwardly to doe good, not staying our selues in our good desires,

fires, and readinesse of heart to doe well in all our particular actions; but also to make all the members of our bodies weapons of righteousness, Rom. 6. 12. 13, hauing our conuersation in heauen, and making godlinesse our occupation and trade, giuing no offence in any thing, 2. Cor. 6. 3.

Q. What vertues are requisite to practice, to further vs in these two rules?

A. There bee three vertues especially that serue for this purpose, whereof the first is vprightnesse and sinceritie. Secondly, diligence and industrie. The third, perseuerance and constancie; these three must alwaies accompanie and attend vpon our knowledge and practice of the will of God.

Q. What is vprightnesse?

A. When in truth and singlenesse of heart wee loue, chuse, desire and doe any good, and

*3. Vertues
to set forth
practice.*

*1. Vpright-
nesse what.*

Not for carnall respects.

and shun any euill, because God commandeth it, and is glorified by it, and not chieflly in any carnall respect whatsoeuer; for there are many starting holes in the denne of our hearts; and men are daily decciued, being brought many times to be earnest in good causes by friendship, company, vaine-glory, priuate commoditie, loue of wife and children, feare of punishment, hope of preferment, and such like; an example whereof we haue in *Iehu*.

CHAP. XIII.

Q. *How should wee looke to attaine to this, seeing Paul himselfe came short of it?*

How to attaine victorie (in measure) ouer sinne.

A. It is true, that *Paul* did not obtaine a full and perfect victorie ouer his owne corruption, to the end hee might neuer want a marke of his owne vnworthi-

worthinesse and of Gods free mercy; and that he may still bee humbled, and finde sweetnesse in the forgiuenesse of his sinnes: yet the grace of God kept him from falling away, and lying in grosse iniquitie after his conuersion; and whosoever doth often and earnestly (with *Paul*) beg this victorie at the hands of God, the grace of God shall be sufficient for him in his measure, as it was for *Paul*, Rom. 5. 10. and 8. 30. 2. Cor. 12. 8. 9. 1. Ioh. 5. 4. 2. Chron. 16. 10.

Q. What bee the other two vertues, which further the practice of a godly life?

A. Diligence and constancy; touching the first whereof Peter saith, Give all diligence to ioyne with your faith vertue, &c. 2. Pet. 2. 5. And if so great diligence bee required in auoiding temporall danger, as Salomon sheweth, Prou. 6. 1. &c. how much more in auoiding eternall

2. Furthervance to practice, is diligence.

3. *Is constancy.*

Gain of diligence.

Gain of constancy.

ternall damnation, and seeking eternall glory. Touching the second, *James* saith, *Hee that looketh into the perfect law of liberty and abideth therein, shall bee blessed, Iam. 1. 25. See Mat. 24. 13. 2. Thes. 3. 13. 2. Tim. 2. Reuel. 2. 10.*

Q. What is the benefit of industry or diligence?

A. It makes men ready to take all occasions of doing some good, and shunning euill; not onely that which is grossly euill, but also all idlenesse and vnprofitablenesse, wisely redeeming the time while they may: and that with much more gain then others do, who like slothfull and vnthriftie persons, passe ouer their time vnfruitfully, for the satisfying of their foolish appetite for the present time.

Q. What is the benefit of constancy?

A. It both keepeth the hart and life in that good tune, which by

by diligence is attained; and also makes men more fruitfull, so as their latter yeeres waxe still better then their former, till they haue finished their course with ioy: for being once acquainted with the gain of godlinesse, they are like prouident and thriftie Mercnants, who being set vpon their profit, suffer not their mindes to range after pleasures, but busily follow their trade which bringeth in commodity.

Q. What is the benefit of both these vertues ioyntly?

A. These two bring great things to passe, as in whatsoeuer else they bee vsed, so especially in the practice of a godly life: for first, heereby the heart is weaned from much drosse, and many worldly lusts, which if they might bee lodged in it, would greatly annoy it. Besides, such as haue these vertues, are much more readily disposed to
any

*Gain of
both these.*

any good dutie, then they who being content with any vncertaine and deceiueable perswasion of Gods fauour, giue not themselves with all diligence and constancy to hold fast and encrease their spirituall combat.

Q. What is the danger of sloth and inconstancy?

*Danger by
sloth and
inconstan-
cy.*

A. They that doe not diligently and constantly buckle themselves to one good worke or another, shall neuer finde that sweete fruit of their liues which otherwise they might and should; but by their negligence and inconstancie shall by little and little plunge themselves into such a deepe vnsettlednesse, as it will bee hard to them to rise out of againe.

Q. You told me chap. 13. and 9. that there wer? specially three vertues tending to the furtherance of outward practice: now tell mee, what other vertues bee there

there tending to this end?

A. There be two other be-
sides, whereof the first is humi-
litie, the other (being of neare
affinitie with it) Meekenesse,
which two vertues our Sauour
Christ willet h all Christians to
learne of him, Mat. 11. 29: and
these two fruits of the spirit are
necessary at all times, and in
all actions (euen when we shew
most courage), & without these
all good gifts lose their beautie
and credit with such, as hold
and keepe true comfort from
such as haue them.

*Two other
vertues
needfull in
the practice
of godlines,
meeknesse,
and humi-
lity.*

CHAP. XV.

*Q. What particular
duties of the first
table are chiefly to bee obserued
of them, that desire to lead a god-
ly life?*

A. They are chiefly tenne:
that is to say; knowledge, trust,

K hope,

Particular
duties to-
wards God
in the first
commande-
ment.

hope, patience, ioy, thankfulnes, request, loue, desire of Gods presence, reuerence, and feare, knowledge being the light and life of all the rest, consisting in these two things: first, that wee seeke to know God, as in his word and workes, he hath, and shall reueale himselfe to vs. Secondly, that we acknowledge, that is, in heart allow, yeeld and consent to the truth of these things which we know of him. for then wee shall say with the Prophet, *Whom haue I in heauen but thee? and I haue desired none in earth with thee,* Psal. 73. 23.

Q. What springeth from hence?

Other du-
ties in the
first com-
mandemēt.

A. The other nine duties: For we thus cleauing to him by knowing our selues to bee safe vnder his wings, do cōsequently, first, put our confidence in him in all our necessities. Secondly, hope and looke for helpe, yea though meanes bee wanting,

wanting, Dan. 3. 15. Thirdly, are patient without murmuring, till helpe doe come. Fourthly, doe soundly reioyce, as knowing that both affliction and prosperity doe come from him as a father, and that for our great good. Fifthly, therefore we are thankfull and praise his name. Sixthly, wee are encouraged to make request to his Maiestie, for the continuance & encrease of his mercies. Seuenthly, wee are affected with the loue of him, more then of wife, child, or any thing or person in the world beside. Eightly, wee doe desire his presence in heauen, which shall bee with fulnesse of ioy for euermore. Ninthly and lastly, we are drawne to behaue our selues more reuerently and vprightly before him, then before the greatest potentates in the world; and are prepared to walke as in his presence with a child-like feare and reuerence

all the dayes of our life.

Q. These ten duties belong to the first commandment: what duties doth God require in the second commandment?

*Duties in
the 2. com-
mandment.*

A. As the first commandment requires those duties of holinesse which we owe directly to the person of God, being meerly inward and spirituall: so the second commandment requires all the duties of holinesse which wee performe to God inwardly, both in publike and priuate; as hearing, reading, praying, fasting, holy feasting, conferring, admonishing, comforting, &c: which though they be outward & bodily actions, yet they must bee performed in a spirituall manner.

Q. How must wee heare the word?

*How to
heare the
word.*

A. First, with due preparation, *laying aside* (as the Apostle saith) *all filthinesse and superfluitie of malitiousnesse.* And com-

comming with an humble and hungry soule, considering who we serue, and what wee goe about, Iam. 1. 21. 1. Pet. 2, 1. Act. 10. 33. and 26. 18. Secondly, in the action it selfe, wee must marke diligently with all our soules, that we may be touched and affected according to the matter that is handled, Esa. 61. 1. Act. 2. 37. Lastly, the action being ended, wee must thinke earnestly vpon that which hath been deliuered, and examine our owne hearts and liues according thereunto.

Q. How are wee to receiue the Lords Supper?

A. First, wee must come in our wedding apparell, decked with the robes of faith and repentance. Secondly, in the act it selfe we must be heauenly minded, and much comforted with such spirituall dainties. Thirdly, afterwards wee must be thankful to the giuer of such pretious

K 3 things,

things, and shew the strength our soules haue receiued from them, by walking more holily before the Lord for the time to come; and so of al other duties.

Q. How is prayer to be made?

A. First, wee must seriously weigh Gods almighty power and fatherly affection towards vs in Iesus Christ, as the second person. Secondly, from hence we must endeaour (euen while we are pouring out our prayer to him) to feele our selues effectually moued to lift vp pure hands to him with cheerfulness. Thirdly, receiuing a blessing, be made more ready to pray often with thankes-giuing.

Q. What doth the third commandment require?

A. The third commandment requireth that not only at Church, and in the duties of Gods worship; but also euery where, and in all things, as well in prosperity as aduersitie, wee glorifie

glorifie God both with our heart, and with our tongues, (which is proper to this commandement) and with our holy behauour, Luk. 1. 75. Ioh. 7. 19. 1: Cor. 10. 31. labouring also to perswade others to the same.

Q. What is most specially required in an Oath.

A. First, that it bee taken in truth, simply & plainly without equiuocation, fraud and deceit.
2. That the matter be iust, right, & agreeable to the wil of God.
3. That it be vsed in iudgment, that is, aduisedly, & with graue and due consideration of the matter, end, & all other circumstances which belong to a lawfull and holy oath.

Q. What other thing requirerh the third commandment?

A. That in beholding the works, we take a sweet feeling of his maiesty & beauty shining in them, reioycing with reuerence that he hath giuen vs such

Oath.

Other duties in the third commandment.

variety of cleere glasses to behold his face in: and this should moue vs in al our actions to be-ware of hypocrisie. For as wee see him vnperfectly & in a mirror; so he seeth vs most cleerly and immediately.

Q. What doth the fourth commandement require?

A. That on the Lords day all our owne wayes, thoughts, desires, words and workes, (though otherwise lawfull, honest, and necessary) be laid aside, much more all vaine exercises and pastimes; and the whole day spent in duties of holinesse and mercy, both priuately and publickly, alone, and in company.

Q. What helpes haue wee hereunto?

A. First, publike exercises of religion in the assemblies of Christians. Secondly, mutuall conference with others of good things. Thirdly, workes of mercy; as visiting the sicke, relie-
uing

uing necessities, reconciling those who are at variance, &c. Fourthly, meditation with our selues on Gods workes, and on the Word we haue heard.

CHAP. XVI.

Q. What obserue you out of the second table to this purpose?

A. Generally thus, that seeing the duties of piety and holinesse to God, and the duties of righteousness and mercy to men are both alike commanded: let no man dare to dis-ioyne those in practice, which God in precept hath ioyned together.

Q. Why giue you this caution?

A. Because there bee many who haue a delight to reade & heare Gods word, and to bee in good company; who doe pray duely in their families, and yet

Duties to God and man must not be separated.

*Many religious un-
righteous:
many righteous irre-
ligious.*

*Hypocrites
worst.*

are very negligent in performing the duties of mercy, as living peaceable in marriage, reverencing superiours, shunning rash iudgement, and such other duties of righteousness and love. On the other side, some are very courteous and friendly in their behaviour, and iust in all their dealings with men; and yet make little or no conscience of the duties of pietie, howsoever they have a care to satisfie the law in coming to Church.

Q. Which of these two kinds are the worst?

A. They are both very bad; and although such civill professors seeme to bee further off from God, and from the kingdom of heaven; yet the other give greater offence to men on the earth, and are more properly tainted with that sin of hypocrisie, which God hateth.

Q. What generall duties are required in the second table?

A. Among

A. Among other duties, these two; loue to all men (euen to our enemies) and brotherly kindnesse to Christians, are (as it were) the roots from whence the rest doe spring.

Q. What obserue you out of the first commandement?

A. There be diuers sorts of superiours and inferiours, and of mutual duties of y^e one towards the other, set downe almost in euery Catechisme, which were too long to reckon vp in this place; and therefore I willingly omit them, and referre the Reader to those Treatises.

Q. What are the generall duties of all inferiours?

A. They are chiefly three, whereof the first is subiection, consisting chiefly in a voluntary acknowledging of theselues to be inferiours to the other by the wise and holy ordinance of God for their owne good. The second is reuerence and modestie

*Loue to all.
Brotherly
loue to
Saints.*

*Summe of
the fifth
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ment.*

*3. Generall
duties of
inferiours.*

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Q. What doth this commandement require in respect of a mans selfe?

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mans selfe.

A. In this commandement euery one is charged to haue a care and conscience of his owne honour, and so to carry himselfe in the place which hee holdeth, (whether as a superiour, or an inferiour, and there is no man but in diuers respects he is both an inferiour and superiour) that he may haue honour of all sorts,
both

both of those that bee about him, and of those that bee beneath him.

Q. What doth the sixth commandement require?

A. Not onely that we shew mercy by all meanes to the life and body of our brother, but especially that we haue pity and compassion vpon his soule; and both by example, and all other holy means to procure the good and saluation thereof, seeking opportunity to win one another to God, & to strengthen them that are wonne already, 1. Cor. 10.33. Heb. 10.24: and the like care we are to haue of our owne bodies and soules.

Q. What doth the seventh commandement require.

A. That we keepe our owne bodies & minds pure and chaste: the minde from all vnclane thoughts, lusts and desires; and the body from vnchast & wanton words, deeds, and gestures, tending

6. Commandment; Care of life, bodily, spirituall.

7. Commandment, Chastity.

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rituall.*

*7. Commandment,
Chastity.*

tending to vncleannesse; and that wee doe not attempt the chastitie of any other, either in marriage or single life.

Q. What ground haue we for this in the two former commandements?

A. Wee haue two notable grounds: for if wee honour the image of God in our neighbour, as the first commandement requireth; and loue him so truly and tenderly, as the sixth commandement bindeth vs to doe, wee will neuer hurt nor grieue him either in his person, or in any thing that hee hath, and setteth store by.

*2 Grounds
of these
duties.*

CHAP. XVII.

Q. VVhat doth the eighth commandement require?

A. This commandement requireth many things, as first that

*Duties in
the eighth
commande-
ent.*

that wee wrong no man in his goods: secondly, nor claime that which is anothers: thirdly, but rather for peace-sake forgo part of our owne right; fourthly, to be content with our estate, how meane soeuer, 1. Sam. 2. 7, Iob 1. 21. 1. Tim. 6. 8. Heb. 13. 3: fifthly, that wee grudge not, Matth. 20. 15: sixthly, that wee auoide both auarice and prodigalitie, with idlenes, and euill spending of the time: and passe our dayes (to the vttermost of our power) in some honest and profitable worke, walking in a lawfull calling; and not inordinately, as Iesters, Iuglers, Rogues, stage-Plaiers, Gamesters, Vsurers, and other such like caterpillers doe.

Q. What is the duty of the borrower?

A. Carefully and faithfully to keepe day, and if it be possible to pay the debt at the time appointed with thankfulness; or to obtaine a longer day with the con-

*Borrowers
dutie.*

consent of y^e lender, without shif-
ting, denying, delaying or any in-
direct practising, which are bran-
ches of theft before God. Besides
euil paying shuts vp the compas-
sion of the rich, and is a speciall
cause of little lending; euen to
them, that otherwise are willing
to doe good this way.

Q What is the duty of the len-
der?

Lenders.

A. Not (without speci-
all occasion) to require his
own before the day, no nor at the
day to bee greedy of it. Es-
pecially if in Christian discreti-
on and compassion there bee
cause to the contrary; but rather
to forbear, yea to forgiue either
all or some part, where there is
iust cause; and that not onely to
him that borroweth for necessi-
tie, to support his weake and tot-
tering estate, but euen to him
also, that borroweth to enlarge
and encrease his competent e-
state, if any heavy hand of God
shall

shall fall vpon him to his vtter vndoing.

Q. Is it lawfull then to lend to the rich?

A. It is lawfull: for a man of great wealth may sometime bee driuen to borrow vpon iust occasion, to maintaine his trade, stock or inheritance rather, then by diminishing of the same to runne into obloquy; and to disable himselfe from doing that good to others, especially to those of his owne family and posteritie, which hee is bound vnto?

How rich may borrow.

Q. What is the dutie of the giuer?

A. To giue freely and chearefully without compulsion, according to his abilitie, and the parties necessitie; desiring thereby to relieue and comfort them who receiue it, and that onely of charitie and conscience, and not of vaine-glorie, or any other carnall affection.

Giuer.

Q. What

*Receivers of
almes.*

Q. What is the dutie of the receiver of almes?

A. His dutie is to be thankful to God as the author, and to men as to the instruments of his reliefe; not to grudge at other mens abundance, but to be content with his owne estate, as that which of all other is best for him, as being allotted him of God onely wise, his most louing and mercifull Father in Iesus Christ.

Suerty-ship.

Q. What say you of suerty-ship?

A. I say with Salomon, that *hee which auoideth suerty-ship, is sure to escape a danger*; and hee that becommeth suertie (which sometimes conscience and dutie requireth) must make account to pay surely for it, if the debter do not. And therefore to vndertake no more then a man is able, with out his owne ruine to discharge; for (as the said Author saith) *Why shouldest thou cause thy bed to be taken from under thee, when thou hast*

hast nothing to pay, for of thee it shall be required, Prou. 22. 27.

Q. What say you of buying, selling, letting, hiring, and suchlike contracts.

A. In all these contracts and dealings, there must be an equal, charitable, and conscionable regard of the good, and benefit of both parties without selfe-loue, partialitie, and greedy coueting; which being duly obserued, will cause al lying, dissembling, equivocating, multiplying of vaine words, rash and false oathes, with all vniust measures of false weights, deceitfull lights, and such like inuentions of Satan to be laid aside.

Q. What say you of vsurie?

A. That which hath been said, doth leaue no place to that commo Oppression in the world by lending, which is called vsury; or any other seeking of a mans priuate profit, without an equall regard of the good of his brother being

Other contracts.

vsury.

being so cleane contrarie to the royall Law, that saith, thou shalt loue thy neighbour as thy selfe; and, whatsoeuer yee would that men should doe to you, &c.

Q. What other dutie is required in this commandement?

Restitution.

A. There be diuers other particulars which were too long to handle; one is, restitution or restoring of things found (if we can meeete with the right owner), & of things committed to our keeping; as also of all things wrongfully gotten or held, if it be within the compasse of our knowledge and abilitie.

Q. What are they, to whom as Salomon saith, riches are giuen to their hurt?

The couetous and prodigall hurt by riches.

A. They betwo sorts of people, the one is the couetous man, who knoweth no measure of getting and keeping, being like the swine that neuer doth good till he be dead; because hee hath no power to vse his owne whilst

lest hee is aliue, that is to say, whilest it is his owne. The other is the prodigall person, who is so carried away with the lusts of the flesh, and pride of life, that he runneth into another extremitie; and hauing goods, liuing, and yeerely maintenance, is so farre from giuing and lending to the needy, that hee hath not sufficient at the yeeres end to satisfie his owne expences, being some times a whole yeres reuenue behind-hand, besides other debt?

Q. What duties doth the ninth commandment require?

A. Here we are charged; first, to reioyce in our neighbours credit, as *Iohn* did in the elect Ladies, 3. *Ioh.* 1: secondly, to be sorrie for his infirmities, *Galat.* 6. 1. 1. *Thes.* 5. 14: thirdly, to hope the best: fourthly, to cure and couer their faults by loue, of whom there is hope that they may be recouered, and brought to repentance: fifthly, yet not flat-

9. Commandment,
To preserve credit.

flattering them with our tongues, or concealing their sinnes, which is a kind of hatred; sixthly, but rather rebuking them, which is a kinde of loue, Leuit. 19. 17. Pro. 29. 1. 20.

Q. What else is here required?

A. Seuenthly, not to disclose such secrets as without offending of God may bee concealed, for this will goe heauily to the heart of our neighbour; for neither euery truth, nor the whole is alwaies to be vttered (though lying and deceiuing be of al good men abhorred, and nothing but the truth at any time to be vttered), but we should labour to amend their faults our selues, before wee tell others of them, if they bee knowne to vs, and not to them, Matth. 18. 15. Eighthly, to giue where need is, our testimony by word, speech, or writing for the clearing of their credits. Ninthly, to take all things in the best part,

part, and that which may haue a good construction, not to make an il of it, Matth. 1. 19. Iames, 22. 6. 11. Luke 7. 39. Iohn 13. 18. Tenthly, and not to bee credulous and censorious; for hereby as we may wrong others, so with all discreet and godly persons, we discouer the corruptions of our owne hearts, and worke our owne shame and discredit, which is a flat breach of this commandement.

Q. What doth the tenth commandement require of us?

A. First, to resist the first motions of discontentment with our owne estate, and of sinne against our neighbour. Secondly, to acquaint our hearts with desire of our neighbours good, which is a great stranger at this day amongst the forwardest professors themselves: of this dutie, *Naomi* the religious widdow is an example, Ruth. 3. 1. Thirdly, both to weane our hearts from

10. Com-
mande-
ment.

*f*rom dreaming and drawling after any of his profits, lawfull liberties, and delights; and also to reioyce in his welfare, comforts and commodities, as if they were our owne, 3. Iohn 2.

Q. You haue shewed mee what sinnes are to be shunned, and what duties to be performed in a repentant and godly life, or of the life of faith; which two though I perceiue are in effect one and the same things, yet I demand againe what this liuing by faith is?

what a holy life is, or to liue by faith.

A. To liue by faith, is to look onely to the word of God, with full purpose to bee guided by it, resting vpon the promises both of this life, and the future; obeying the precepts, fearing the threats, following the holy examples, and taking heed by the contrary. This is a rich and glorious prerogatiue; and a repentant and godly conuersation, is euen the same, namely, a daily endeauouring to liue thus.

Q What

Q. What is the fruit of such a life?

A. By this life of faith, first, we are quietly and comfortably resolved touching our saluation. Secondly, wee are assured, that our prayers shall be heard, so far as is expedient for vs. Thirdly, the rage of our lusts is weakned, and we haue grace against them, though not alwaies to preuaile (which were not expedient), yet at least to bee in combat with them, which is euer a good testimony of our safety; for hereby we proue, that we be of the militant Church of Christ. Fourthly, wee beare our crosses more meekely and patiently, because wee depend vpon Gods promises, not tying or stinting him to any set time, manner of deliuerance, or measure of affliction. Lastly, by it wee walke more chearefully in our callings, and take them in hand, not like drudges and droyles for feare of pu-

L . nishment

*Fruit of the
life by
faith.*

nishment or penurie, but like children and freemen, considering that we serue the Lord, who is a bountifull pay-master, and hath promised a large blessing to vs. And because it is his, we are assured, that hee will assist and further vs therein, and if wee be crossed in the good things wee goe about (as euery calling since sinne came into the world hath affliction and sorrow ioyned to it, Genes. 3. 19.) we doe by faith consider, that it is the good pleasure and prouidence of God, lest we should be glewed too fast to these earthly things; and knowing, that because God loueth vs dearly, these and all other the like afflictions and chastisements shall turne to our good, Rom. 8. wee rest and vphold our selues with contentation.

CHAP. XVIII.

Q. **W**Hat reasons haue
you to prooue, that
the beleener should leade his life
thus?

A. Diuers reasons may bee
giuen to proue this, whereof the
principall is, that God hauing
made vs of the bond-slaues of
the diuel, his owne children, and
heires of his kingdome, ought of
right to bee honoured of vs by
our godly conuersation. *Salomon*
was honored for making a Tem-
ple (of such excellent stuffe as
Dauid had prepared) for sinners
to assemble in; how then is God
to be honoured, who of most vile
sinners, whom the diuell had de-
faced and deformed, hath made
liuing temples for his Sonne and
Spirit to inhabit, 1. Cor. 6. 1. Pe-
ter 2. *Salomon* was honoured
for making siluer and Cedar
wood so plentiful, how then is

Reasons to
proue the
beleener
ought to
leade this
life.

1. God's ho-
nour.

God to be honored, who giueth graces and possessions, which all the siluer and gold in the world cannot purchase? as first, faith, which conquereth the world; secondly, peace of conscience, which passeth all vnderstanding, and is a continuall feast, euen in the midst of all afflictions, Prou. 15. 25. Rom. 5. 1. &c.

Q. Wherefore else should men resolute to passe the dayes of their pilgrimage in feare?

*2. Mens
comfort.*

A. Because (as hath been said and shewed before) it is the onely state wherein a man can haue any assurance, that he shall prosper, and be in safety: for onely such are blessed as feare God, Psal. 128. 1; such onely prosper as delight in the Law of the Lord, Psal. 1. 2; and no man liuing can walke boldly and safely, but onely such as walke sincerely and vprightly, Prou. 20. 9: with infinite other places of Scripture, that might bee alleaged to the same

same purpose.

Q. Wherefore thirdly should men live godly, or leade the life of faith?

A. Because without this, no exercise of religion, or good meanes whatsoever can profit them; all their prayers, reading, hearing of Gods Word, communicating in the Sacraments, &c. are quite lost and cast away; for if the heart bee not purified by faith (which onely breedeth a godly life) all things are polluted and vncleane, and without faith, it is impossible to please God, Heb. 11.6. Such professors therefore as go on in a course of priuate & publike exercises of religion, and of following their particular vocation, not hauing purged their hearts, are like euill husbands who being deeply in debt, plough their ground, and sow their seed, and yet can bee content to reape no profit by it; or like carelesse tenants, who be-

3. Without this, all exercises of religion fruitlesse.

ing warned out of their houses, will not agree with their Landlord, but continew their habitation, till they be cast out into the streetes; such are those Christians, who deferre the purging of their hearts, till it bee said vnto them, Thou foole, this night shal thy soule be fetched from thee.

CHAP. XIX.

Q. *What obiections are brought against the necessitie of practising this godly life?*

A. Diuers, as first, that it is impossible, and a thing that cannot be put in practice; secondly, that there bee no examples of it in the whole world; thirdly, that it would make a man morish, and vtterly vnfit to liue in any ciuill or Christian societie, to the benefit and comfort, either of himselfe or other men; fourthly, that it is full of tediousnesse and distra-

distraction with many deadly
dumps & daily discouragements.

*Q. How are these objections to
be answered?*

A. Very easily; for first, touching the impossibility, why should we count it impossible, which God calleth not only possible, but also easie and pleasant, as Prou. 2. 10, and 3. 17, and 8. 9. 11. and many other places of that booke; namely, Chap. 10. 23. where he saith, that a godly man taketh as great delight, pleasure, mirth & pastime in doing well, as a prophane mā doth in doing wickedly. Secondly, as for examples, they are indeed rare in the world, because the gate that leadeth to heaven is a streight gate, and men will not strue to enter into it, Mat. 7. 13. and the way to heaven a narrow way, & men will not take paines to find it out, Luke 13. 24. for, to say nothing of the prophane and carelesse, many that are thought

*Objections
answered.*

to be very forward, can content themselves with this, that they haue some good affections at some times, and some fleeting desires to liue honestly; and think that a Christian life may be pieced out with some good actions and duties of piety and mercie, performed now and then.

Q. Be there no examples in the Word?

*Examples of
godly life.*

*Examples in
the old Te-
stament.*

A. Yes, thanks bee to God, the Word doth affoord a cloud of witnesses, Heb. 12. 1. *Enock* did so liue in the world, that hee had throughout his life a heauēly and most happie communion with God, Genes. 5. 22. 24. *Abraham* (though not exempted from infirmities, much lesse freed from toyle and labour) serued God wheresoever he came, and reioiced in the promises of saluation by Christ, Genes. 17. 17, Iohn 8. 56. Now if he who saw the promises but a farre off, Heb. 13, were so cheared and quick-
ned

ned by them, what should we be, to whom the grace of God hath shined so clearly, Tit. 2. 11? *David* a man according to Gods mind, hath this testimonie of the holy Ghost, that hee serued his whole time by the counsell of God, Act. 13. 35: and how full of heavenly solace (though mixed with many worldly troubles, and much godly sorrow) his life was, the whole booke of the Psalmes (yea some one Psalm, especially the 119) doth plentifully declare?

Q. Be there any examples in the new Testament?

A. Yes out of question: for to say nothing of the Apostles (who as they had a more high and glorious calling in the Church of God, then the Patriarches and Prophets, and liued vnder a clearer light then they did, so they were not inferiour to them in a holy conuersation), not onely seuerall perions, but whole

*Examples
out of the
new Testa-
ment.*

Churches (I meane particular Congregations) as that of the Smyrnians, Reuel. 2.9, are commended for their workes, tribulation, spirituall riches, zeale; and how then can it be imagined, but that some particulars amongst them did excell and shine in vertue?

Q. But doe any liue so now?

*Few exam-
ples now.*

A. Examples (as hath been said and shewed) are very rare, and the rather in respect of such swarmes of Atheists, Papists; and other disordered persons as liue amongst vs, and with their breath and ill behauiour doe infect many; by whom it cometh to passe the rather, that the general state of those men which professe the Gospell is very lamentable, in respect of their ignorance, little reuerence to the Word, little acquaintance with good exercises, custome in euill, &c; yet this ought not to offend any: for the liues of the greatest

num-

number haue been loose and loathsome in all ages, and the saying of Christ hath been found true in all times, that his flocke is a little flocke, Luke 12.34.

Q. What, are there no examples at all?

A. Yes; and none can deny it, vnlesse they be either sortishly ignorant, or wilfully blind, or peeuishly malicious, especially where the Gospel hath been sincerely and constantly preached; and to deny this were not onely iniurious to men, but to God also, whose word is powerfull to saue, as well as to destroy, Rom. 1.16. 1. Cor. 2, 16. It is like the raine that neuer falleth vpon the earth in vaine, Esay 55. Heb. 6. neither is the blood of Christ barren in any age, nor his spirit without effect in any generation; whom hee hath iustified, them he hath sanctified, Rom. 8. 29, &c. neither is that age past, whereof the Lord said, I will poure

Yet some.

poure out my spirit vpon all flesh, Ioel 2. Act. 2: and if it were expedient to name men that are now liuing; both Ministers and Professors might bee named, whose liues are framed in a gracious measure, according to the holy paterne of godly men and women in former ages; and although scornors seeke wisdom and find it not; yet wisdom (as *Salomon* saith) is easie to them that will vnderstand, Prou. 14.6. As for the third and fourth objections of mopishnesse and tediousnesse, they are both sufficiently answered in that which hath been said before, and shall bee hereafter. In the meane time, how can that life be mopish and tedious, which is the onely life that hath any true mirth and contentment in it.

Q. Be there any other objections against this course of Christian life?

A. There is one great one, which

which is rife and common in the mouthes of a number, differing little in substance from the former, which is, that they who urge this course, goe too farre, and brag of that which is not in them. And further, they object the examples of *Lot, David, Peter*, and others, who being as holy men as euer liued, yet fell foully. Finally, they conclude hereupon, that it is wisdom for men to professe no more then others do, that when they fall there may be no great wondring at them.

Q. How may this objection be answered?

A. This objection consisteth of diuers branches, which being severally considered, may easily be lopped off & remoued. The first, *that it is a vaine brag*, is nothing but a rash and vncharitable iudging of their brethren, which a good conscience and Christian conuersation must

Other objection.

Answered.

and

*Falles of
Gods chil-
dren.*

and will confute. That of the examples of the Saints hath been partly answered; and now briefly to touch it againe, consider first, why God suffered them to fall; namely, (to omit other causes) to be glassees to vs both of mans frailty, and of Gods mercy, not to make vs more secure, but more watchfull. Secondly, though some of them fell fowly; yet neither all, nor the most part did so. Thirdly, in them that did fall, as their sinne is set downe, so is the meanes of their fall, and their repentance after their fall (especially in *Dauid*, & *Peter*) manifested, whereby the blemish of their fals was cleane wiped away in the sight of God, and in the eyes of all godly men.

Q. How doth that appeare?

A. First, concerning *Peter*, it is manifested that hee would not vse that meanes, which if he had done, the Lord would happily

pily haue supported him, And *Dauid* (besides that in the iudgment of the godly learned hee tooke his ease more then hee ought), it was apparant that he made not a couenant with his eyes against this sinne as *Iob* did, chap. 31. 1. And that hee himselfe did against a like sinne, *Psal.* 131. which if he had done, the Lord would haue surely kept him. As for *Peter*, who can maruell at his fall, who so confidently, or rather indeed impudently bragged of his own strength, and gain-said our blessed Sauour (being God that could not lie) to his teeth: would thrust himselfe into danger when he had licence to depart, *Ioh.* 18. 8.

Q. Is there any further answer to be made to this argument?

A. Yes: for this argument drawne from examples of the falles of holy men; concludeth

Why Gods children fall.

All fall not grossly.

deth not the question ; it sheweth onely what hath befallen some, and what may befall others if they take not warning by such examples : it prooueth not that euery one of Gods Saints hath fallen, and that euery one shall fall into grosse and scandalous offences, which is the thing those obiectors aime at.

Q. What say you to the third branch of this exception?

A. Where it is termed a good thing, or a point of wisdom to professe no more then others doe, it insinuateth a false imputation vpon Godly Christians, as if they were of another profession, or had another religion by themselves, (at least in respect of the precise and strict manner of professing the same), which is not so. For whatsoeuer our practice be, we professe all one thing ; namely, to beleeue in one God, and Father

ther almighty, and to serue all one God, that brought Israell out of Egypt, and all his elect out of the bondage of Satan and sinne; yea all of vs at our first entrance into the Church, doe make solemne profession to renounce the diuell, the world, and the flesh, &c. Indeed if any man shall bee so besotted, as to say boastingly, I haue made my heart cleane, I am cleane from my sinne, Prou. 20.9: or as *Elibu* (taking him at the hardest) chargeth *Iob* to haue said, *I am cleane without sinne, I am innocent, and haue no iniquitie in me*, Iob 33.9. Such an one were iustly to be reprov'd, and worthy to be branded with the odious and hatefull name of a puritan, which is now so commonly cast into the teeth of euery one, that doth but looke towards religion and vertue.

Q. What other exception take you to this obiection?

A. Se-

*All professe
holinesse.*

*None godly
saith he is
cleane.*

*Hypocrisie
of carnall
Protestants*

A. Secondly, I say it discovereth in such objectors a contradiction not farre from palpable hypocrisie, & tending dangerously to grosse impiety, if not to flat Apostacie: for the truth is, howsoever in Baptisme, and in the Lords Supper, and in other publike and private exercises of religion, they professe as much as these others doe, (whom they vacharitable and slanderously brand with that name) in the publike congregation, they praying that they may live a godly, righteous, and sober life, to the glory of Gods most holy name. And a little after they pray, that the rest of their lives may be pure and holy, yet when it cometh to the point of practice, then they bluster out of the corruption of their hearts, another profession, vsing these or such like words; Tush we are no Saints. (And yet they beleue the communion

munion of Saints). Let vs neuer dissemble for the matter, nor make our selues better then we be: for my part (saith one) I must be merrie in companie: And I (saith another) cannot but chafe and sweare too now and then, if I be abused.

Q. What say you to such?

A. I say, O fearfull and dangerous estate, canst thou not dissemble before men? why then dost thou come and dissemble both before God and men also; and that not onely priuately in a corner, but in the publike congregation, in the assembly of the people of God, confessing thy sinnes, professing thy repentance, and praying that the rest of thy life hereafter may be pure and holy? and yet in thy practice doest after a sort detest holinesse, and deridest puritie; and out of one mouth, and (as it were) with one breath soundest forth
blessing

blessing and cursing : as if a fountaine out of one place should send forth sweet water and bitter, Iam, 3. 10. 11. Hast thou one profession for the Church, and another for the house ; or rather, one confession for thy prayer, and another for thy practice ? What is hypocrisie, if this be not ? and who deserue the name of hypocrites, if these doe not ?

Q. What say you to the reason, whereby they condemne professors of the forwarder sort ?

A. It is not so wittie as wicked, if men (say they) would not be so forward in their profession, the world would not wonder and stumble so much at their falles: to which I answer, first, if their profession bee (as worldlings imagine) but in hypocrisie, why should any wonder at their outward slips, who were neuer sound within ? Secondly, if in truth, why should they

they wonder more at them then at *David, Peter*, and others, whom they dare not denie to haue beene the deare and faithfull seruants of God? Thirdly, the wondring of the world, (which will wonder and stumble doe what we can, *Mat. 18. 7.*) must not make vs ashamed to professe our knowledge, faith, and obedience to the Gospel, no more then it made *Paul* ashamed to preach the Gospel, *Rom. 1. 16.*

Q. Yet men that professe not so strict a course, are not so hardly censured when they commit a grosse sinne?

A. Indeed that is their one-ly priuiledge, which is but a poore one, and can bring little peace. If a horse that is counted sure of foote doth stumble and fall, it will cause his owner to wonder much; yet hee will not therefore change him away for a iade that visually stumbleth,
and

and often tumbleth in the mire; euen so it is in this case, Men maruell more if a godly man happen to fall into a grosse sin; yet none that is truly wise will therefore preferre a loose and carelesse course of life, before a constant and holy conuersation.

Q. What is further objected against this course?

A. Some will say (and that very angerly and discontentedly) that they haue continued such a course of Christianity for a good time, and that they neither can nor will liue otherwise then they haue done. These are like men, who hauing liued long in a poore cottage in much penurie & want, do say they cannot, or will not liue in a more rich & plentiful estate, if it shuld befall them; because they haue bin a long time accustomed to a poorer & meaner condition: & so much the more foolish & forward should such professors be esteem-

esteemed of all the godly wise,
as there is no comparison be-
twixt earthly and heavenly, bo-
dily and spirituall things.

CHAP. XX.

Q. **W***Hat is the last ob-
iection?*

A. They say we would haue
them take delight in nothing,
and that wee would haue the
husband and the wife to sit in
their dumps, and to looke hea-
uily one vpon another, and that
we will not allow neighbours
to bee merry together, and such
like. This obiection was answered
before; where it was obie-
cted that the Christian life was
mopish and melancholic: and
now further, I say, that men
both may and ought (being
thereto bound by the word of
God) to bee thankfull for, and
take delight in their wiues, chil-
dren,

Pract. 9.

*Men may
delight in
godlinesse.*

dren, goods, neighbours, &c: yet we must beware of reioy-
cing in euill, and of lightnesse
and carnall mirth, euen in that
which is good; which is, when
men take more pleasure in the
creatures, then in the Creator
and giuer of them; who is to be
blessed and praised for euer, and
aboue all: for as the vnder-
boughes, if they be not pruned
and pared off, will sucke away
the sap of the fruitfull vine from
the pleasant grapes: so such de-
lights (which a man may spare
as well and better, then the pa-
ring of the nailes) will quench
the spirit, weaken the power,
and kill the root of true godli-
nesse.



THE THIRD
BOOKE.

Chap. I.

Question.

W*Hat are the means whereby the Christian life, described in the former booke, is maintained and upheld?*

A. The meanes whereby the true beleueer may (by the blessing of God) walke godly and safely through his pilgrimage, are those religious and vertuous exercises, which God hath appointed to that end: and they are either ordinary, that is, such as are vsually and commonly to be practised; or extraordinary, that is, such as are to be practised at some speciall time, and

Meanes to maintaine a godly life.

M

vpon

*That is,
both the or-
dinary and
extraordi-
nary helps.*

*3. Publike
meanes.*

*8. Prinate
meanes.*

vp^{on} some speciall occasion; as fasting ioyned with prayer, and holy feasting ioyned with praise and thanksgiuing, and both these are either publike or priuate.

Q. What are the publike helps?

A. Such as are vsed in the open assemblies, which are ordinarily three: first, the Word read, preached, and heard. Secondly, the Sacraments duly administred, and worthily receiued. Thirdly, prayer and thanksgiuing, with singing of Psalms, reuerently performed.

Q. What are the priuate?

A. They are eight; namely, such as properly belong to euery man to vse by himselfe; as watchfulnesse, meditation, the armour of a Christian, and our owne experience: or such as are to be vsed with others; as conference and domestick exercises, prayer, and reading, being
common

common to both sorts : For they are to bee performed by a mans selfe apart, and also with others.

CHAP. II.

Q. *Is not the Word the first & principal publick help?*

A. Yes; as will evidently appeare to any man, that shall well weigh with himselfe the excellency, maiesty, authority, sufficiency, plainnesse, puritie, simplicity, and efficacy, Ioh. 5. 39. 2. Tim. 3. 16. Galath. 1. 8. Heb. 4. 12 : and withall consider, that Christ hath giuen to his Church most excellent gifts, for the opening and applying the same for the vse and benefit of his chosen people.

Q. *To say nothing of the work of this ordinance of God in the unregenerate, mentioned, 1. Cor. 14. 24. Act. 8. 18, &c: what benefits*

M 2

doth

Word.

*Effects of
the Word
in the re-
generate.*

doth this Word bring to the regenerate ?

A. Diuers: for hereby, first, they are cleared from errours and darknesse about religion. Secōdly, they are established & grounded in the knowledge of y^e truth. Thirdly, they are quickened in their drowlines, cheared in their heauinesse, and called back from their wandrings. Fourthly, they grow settled in a godly course, being freed from that ficklenesse and inconstancy that many liue in. Fifthly, they are stirred vp to bestow some part of their time in the reading of Scripture, and other godly bookes with more fruite and comfort. Sixthly, thereby they become lights and examples to others.

Q. What is the use he reof ?

*Uses of the
former do-
ctrine.*

A. The consideration of these and the like benefits arising by the Word, ought to stir vp people, first, to buy the tru th,
and

and not to sell it, Prou. 23. 23.
To pray to the Lord of the har-
uest, Matth. 9. 35. &c, and by all
meanes to provide a good mi-
nistry. Secondly, to incite the
Ministers themselves to feede
the Lords flocke which depen-
deth vpon them, to preach, in-
struct, exhort, and bee instant in
season & out of season, 1. Pet. 5.
1. 2. 3. Act. 20. 20. 2. Tim. 4. 2.
Thirdly, To stirre vp the Magi-
strates to bee wise and learned,
vigilant and watchful, as in pro-
uiding bodily things, so especi-
ally in providing sufficient Mi-
nisters, and causing them to in-
struct their people with all
plainnesse, faithfulnessse, and di-
gence, Psalm. 2. 10.

CHAP. III.

Q. **VV** *What helpe haue
wee by the Sacra-
ments?*

M 3

A. Very

Sacraments

A. Very great; for they doe ratifie and confirme that which the Word doth teach, and doe most surely and effectually seale vp the couenant made betwixt God and the beleeuers; and therefore cannot but bee great helpes to the strengthening of our faith, and singular encouragements to the leading of a godly life, Rom. 4. 11.

Q. What helpe haue wee by Baptisme?

Baptisme.

A. By Baptisme (being ingrafted into Christ, and made one with him), we are sure that while Christ liueth, wee shall liue also; and that hauing this neare and perpetuall fellowship with him, wee shall daily draw from him (as the branch from the vine) grace and vertue to mortifie sinne by the power of his death, and to rise to holines by the power of his resurrection, Rom. 6. 1. 2. &c.

Q. What helpe haue we by the Lords

Lords Supper?

A. By the Lords Supper our soules are spiritually strenghtned in faith, and cheered vp to loue, and to euery good work, (euen as the naturall man is strenghtned and refreshed by bread and wine, Psalm. 104.) if we be duly prepared before the action of receiuing, and carrie our selues accordingly both in and after the action.

Q. How must we prepare our selues before the action?

A. We must proue and try our selues, first, touching our knowledge of mans miserie and redemption (as they haue been laid out before), and particularly of the nature and vse of the Sacrament. Secondly, touching our owne faith in the promise of saluation and forgiveness of finnes (which at this time must be held fast, and after particular fals recovered). Thirdly, touching the sorrow of

Lords Supper.

How to be prepared.

our hearts for sinnes past and present, and the resolute purpose of our soules to renounce all euill, and performe all good duties in time to come. Fourthly, touching brotherly loue, that there be no swelling or rising of our hearts against any man or woman, though they bee our bitter enemies; but that we carry peaceable and louing hearts towards them, being ready not onely to accept, but (if it be expedient) to seeke reconciliation with them. Fifthly, touching the desire wee haue to receiue the Sacrament, and the spirituall benefit God offereth by it.

Q. But what if beleeuers (as it may fall out) cannot find themselves thus prepared?

If vnprepared, what helpe.

A. Then let them this doe, let them goe apart by themselves, and (laying all other things aside) enter into a deepe and due consideration with themselves, what sinne it is (for

it

it is surely sinne) that hindreth them; and whatsoeuer is found amisse, bee it sloth, carelesnesse, worldlines, distrust, fleshly lust, vncharitablenesse, &c, let it be hartily acknowledged, bewailed, and renounced, and their former faith recouered, by laying sure hold on the mercy of God in Iesus Christ; and this preparation shall be vnto them a most excellent helpe to the leading of a godly life, Prou. 28.

13.14.

Q. How must wee behaue our selues in the very act of receiving?

A. We must labour to find our hearts enlarged, cheered, comforted and refreshed with spirituall ioy: first, in respect of our master of the feast, which is God the Father, Sonne, and holy Ghost, who biddeth vs welcome and bee merry, and that not hollowly (as men sometimes doe, Prou. 23.) but heartily. Se-

How to receive with ioy.

M 5 cond-

condly, in respect of the matter of the feast, which is the Sonne of God, the bread of life, the hidden Manna that came down from heauen; finally, the most costly, delicate foode in the whole world. Thirdly, in respect of the fruit and benefit thereof, which is the renewing of a lively remembrance of the rich mercy and loue of God, and of the most gracious and glorious workes of our redemption, iustification, sanctification, and glorification. Fourthly, in respect of the perpetuity, a benefit which hath no companion, *euen a continual feast*. All which will make vs breake out with the Bride in the Song of *Salomon*, not only praying, but praising God, and saying, (O Lord) *thou hast stayed and reuined me with wine, thou hast refreshed me with thy apples*, Cant. 2. 4. *Yea thy loue (O Lord) is sweeter and better then wine*, Cant. 1. 1. And
with

with the Apostle *Paul*, *O the deepnesse of the riches of the wisdom and knowledge*, (and especially of the *love and mercy*, *Psal.* 130.) *of God*, *Rom.* 11.33! And with *David*, *What shall I render the Lord for all his benefits to me*, *Psal.* 116.12.

Q. What must wee doe after we haue receiued?

A. As hee that is well refreshed with wholesome meate and drinke, must neither be idle nor ill occupied, but giue hearty thanks to God, and buckle himselfe to some honest labour and lawfull businesse; so he that is refreshed and strengthened with such dainties as these, must giue God humble and heartie thanks, gird vp the loynes of his mind, and bee notably hardened and carried on to a frequent desire of euery good work. For if the rebellious Israelites were made so strong by their idolatrous banquet, (euery bit whereof

What to do when we haue receiued.

whereof was as poyson to their soules), that they presently rose vp to play, dance and sing before the dead Calfe, which themselves had made, Exod. 32. 6. How much more should all true Christians bee made strong and liuely, by this spiritual banquet, to serue & glorifie the liuing God? Therefore doubtlesse whosoever doth thus vse to receiue the Lords Supper, shall finde it a sweet and blessed helpe to the leading of a godly life.

CHAP. IIII.

Q. **W**hat helpe is there in publike prayer to the furtherance of true godlinesse?

*Benefit of
publike
prayer.*

A. If wee come with reuerence and feeling of our owne wants, with an earnest desire and confidence to obtaine the things we pray for, and that in
true

true repentance and brotherly loue, we shall reape the fruite of our prayers accordingly: for if euery seuerall belceuer haue a promise to be heard in whatsoeuer hee shall aske; according to the will of God, euen when hee prayeth apart by himselfe, or priuatly in his family, or with a few; how can it bee, but that when a faithfull man doth emptie his heart, by confessing his sinnes, and lifting vp his spirit together with the minister, and the rest of the godly in the publike assembly in praying & praying God, and with heart and voyce saying Amen; how can it be (I say) but that such a one shall obtaine his request at Gods hands, and so afterwards find himselfe more strengthened in faith, and more chearefully bent to euery good worke, 2. Cor. I. II?

Q. What then is the reason, that so few reape fruit by publike prayer?

A. The

*Why some
profit not
by publike
prayer.*

A. The reason is, because they doe not ioyn in spirit with the Minister, and the rest of the faithfull assembled together, neither doe they (according to the phrase of *Paul* in the place quoted before, 2. Cor. I. II.) labour together in prayer, which proceedeth commonly from carelesnes, deadnes of hart, wandring of the mind and thoughts about other matters, and from a conceit (if the prayers be set & stin- ted) that they are neither auailable, nor yet warrantable by the word of God.

Q. Are private helps necessary?

*Necessitie of
private helps.*

A. Very necessary; first, as it is not sufficient for the body to be fed now and then, as once or twice in the weeke, at some publike feast and solemne banquet, except it haue also some ordinary diet, for the daily refreshing at home; so it standeth with the soule, which will not bee sufficiently

ently sustained by the publike exercises in the Church, if priuate duties be neglected in the house. Secondly, experience prooueth, that the publike meanes cannot alwaies bee had, through want whereof the soule would bee famished, and pine away, if supplie were not made by priuate exercises. Thirdly, God requireth the one as well as the other, Mat. 6. &c; and therefore the one must bee performed as well as the other. Fourthly, experience teacheth, that neglect of the priuate, causeth the multitude to reape little or no profit at all by the publike. Fifthly, the Saints of God haue in all ages vsed both, wherefore wee hauing such a cloud of witnesses, must doe the like.

CHAP. V.

Q. **W***hat is watchfulnes,*
the first privat help?

*Watchful-
nesse.*

A. Watchfulnesse is a continuall and carefull obseruing and marking of our owne harts, that is, thoughts, purposes, affections, desires, ioyes, sorrowes, hopes, feares; & the very regarding, and diligent looking to all our waies, speech and deeds, euen to euerie thing we take in hand, that the same may be pleasing and acceptable vnto God, being directed and performed according to the rule of his blessed word, Prou. 4. 23, Psal. 39. 1, and the 119. 9; which dutie is the rather to bee executed, because it is as it were an eye to ouer-see and to direct all other duties both of piety and mercie.

Q. *Wherefore else must this watchfulnesse be vsed?*

A. For

A. For diuers reasons; first, God doth require it, not onely of the Minister in his place, but also of all Christians, 2. Tim. 14. 5. Heb. 3. 12. Secondly, Satan watcheth for our destruction; therefore (we ioyning sobriety with it) must watch for our owne safety and preservation, 1. Pet. 5. 8. Thirdly, except wee watch and pray, we shall fall into temptation; for the euill lusts wherewith wee be full fraught, wil carry vs headlong vnto sundrie iniquities, Matth. 26. 41. Fourthly, the time of Christs comming to iudgement, as well particular as general, is vnknowne and vncertaine, Matth. 24. 42. Marke 13. 35. 36. 37: therefore watchfulnesse is necessary. Fifthly, a watchfull heart as it requireth, so it causeth and procureth a waking and watchfull head, Psalm. 119. 62. Sixthly, if wee bee not watchfull ouer our hearts and waies, one crosse or other will come vpon
vs,

*Reasons
why watch.*

vs, and make many blessings vn-
fauorie and bitter vnto vs, 1. Kin.
1. 49. Daniel 5. 5. Seuenthly, the
Saints of God haue vsed it in all
ages, as *Dauid* maketh professi-
on of his owne practice, Psalm.
39. 1: and in another place (as
priuie to his owne infirmitie) he
craueh the helpe of God to
watch with him, and for him, Pf.
141. 3.

*Q. But doth not he that wat-
cheth best, sleepe sometimes?*

A. Yes verily, as the examples
of Gods Saints doe euidently
shew, Genes. 9. & 19. 2, Sam. 11.
&c; and the parable of the tenne
Virgins doth shadow out; for
all of them, as well the wise as
the foolish slumbred and slept,
Matth. 25. 5: and the experience
of the most religious and zealous
Christians that liue in any age of
the world, doth plainely con-
firme and proue the same.

*Q. What then is the difference
betweene them that watch, and
them*

*The godly
sometime
sleepe.*

them that watch not?

A. The difference is great and manifest; for they that bee strangers to this vertue of watchfulnessse, must looke to fall, both more often and more dangerously, then the other doe; and to find many wounds in their soules which the others escape, and to want many comforts in their liues, that the others enioy. Hence it is, that some are (with *Nabal*, 1. Sam. 25. 10) so froward and churlish, that they are not fit to bee spoken to; others with *Gehezi* (2. King. 5. 20) so hollow and vnfaithfull, that they are not to bee trusted any further, then they may bee seene and looked vpon.

Q. *About what chiefly are we to watch?*

A. Not about obseruing mans traditions, or taking oportunitie to reuenge our selues, as *Cain*, *Ioab*, *Absalom*, and others haue done, Gen. 4. 2. Sam. 3. 14.

*Difference
betweene
watchfull
and sloth-
full.*

*About
what we
must watch.*

or

or to procure profit, preferment, and pleasure to our selues, as it is said in the booke of *Iob*, that the eye of the adulterer watcheth for the twi-light; for this kind of watchfulnesse euery natural man is too proane vnto: but we must watch, how by all meanes wee may glorifie God, and auoide sin especially; we must watch against that corruption and infirmitie which most annoyeth vs; as in the siege of a city, where a breach is made, or where the wall is weakest, and the enemy most likely to preuaile, there the inhabitants (if they be wise and well aduised) will make the greatest opposition and resistance.

CHAP. VI.

Q. **VV** *Hat is meditation, the second private helpe to a godly life?*

What Meditation is.

A. Meditation (being the com-

companion of watchfulnesse, and sister of prayer, is nothing else, but a deepe and earnest musing vpon some point of Christian instruction, to the leading vs forward towards the Kingdome of heauen, and seruing for our daily strengthning against the flesh, the world and the diuell: or (as others define it to the same effect), meditation is a stedfast and earnest bending of the mind vpon some spirituall and heauenlie matter, discoursing thereof with our selues, till we bring the same to some profitable issue, both for the setting of our iudgements, and for the bettering of our hearts and liues; the very life of meditation being application, and a laying home to the conscience of the point wee thinke vpon.

Q. How doe prayer and meditation differ?

A. Very little, and that so, as they go alwaies hand in hand, and

How it differs from prayer.

and cannot bee separated one from another no more, then two twinns which liue and dye together; only in prayer we conferre (as it were) and talke more directly with God by petition and thankesgiuing; in meditation we talke and conferre more directly and properly with our selues, and with our owne soules.

Q. What bee the sorts and kindes of diuine meditation?

*Two sorts
of meditation.*

A. It is fitly diuided (by some) into two sorts; whereof the first may be called extemporall, occasionall, or sudden, being occasioned by such things, as by the prouidence of God doe offer themselues to our senses, eyes, eares, &c; as wee goe about the duties of our callings, or be exercised in some honest and lawfull recreation, for the continuance of our health, and comfort of our life; wherein as wee must not lightly let slip such matters of good vse, as will be often offered

vnto

vnto vs, and defraud our selues
and others of the benefit thereof;
so wee must not fixe our minds
too earnestly vpon them, least we
offend others, and neglect some
necessarie dutie of our owne.

*Q. Be there any examples
hereof in the Scripture?*

A. There be diuers: *Nehemi-*
ah hearing of the affliction of his
brethren, and of the ruine of Ie-
rusalem, entred into a deepe and
earnest consideration of Gods
iudgements, and of the causes
thereof, which were the sinnes of
the people; that thereby hee
might bee more fit to humble
himself in prayer and fasting be-
fore the Lord, *Nehem. i. 2. &c.*
When *Peter* came to himselfe,
and knew where hee was, and
from what he was deliuered, and
by whom; then he began with
all thankfulnessse to muse of the
great danger he had escaped, and
of the author and instrument of
his deliuerance, *Acts 12. 11. Paul*
behol-

*Examples
of extempe-
rall medita-
tion.*

beholding the superstitions of the Athenians, and finding one Altar, which was dedicated to the unknowne God, Acts 17. 23, began to pitie the blindness and ignorance of the people, and to meditate how hee might take occasion from that inscription to win them to God. But examples are infinite: for as the word of God is a rich storehouse, so the world is a stage furnished with all varietie; and a godly minde will make some good vse of euery word and worke of God, and of euery thing it seeth and heareth, whether it be good or bad.

Q. What is the other kind of meditation?

A. The second sort of meditation may be called set, solemne or deliberate; when purposely we separate our selues from companie, and go apart to performe this exercise, more thorowly making choyce of such matter,

*What set
Meditation
is, and the
kinds ther-
of.*

ter, time, place, and other circumstances as are most requisite thereunto.

Q. Who are bound to use this exercise?

A. This exercise doth appertain to all persons professing Christianitie: and howsoever all men haue not equall education, learning, strength of memorie, staiednesse of mind, sharpenesse of wit and inuention, varietie of reading, opportunitie of time and place, &c, yet no man is to be exempted from it, especially from the kind of meditation, which is termed extemporall or sudden, whereunto the sundrie occasions daily offered by the prouidence of God, doe so often call and inuite euery Christian.

Q. Are any men exempted from the second sort?

A. No: for there is none so imployed, or tied by any seruice or dutie to man, but that he may find some time either by day or

All men bound to this extemporall meditation.

No man exempted from set meditation at some times.

Night

night to confer and talk with his own soule in y^e presence of God, especially vpon the Sabbath day: wherein the poorest Artificer and most painefull Ploughman, Prisoner and Gally-Slaue, must put apart some time; if not to heare & pray publikely (from which hee is restrained), yet to behold, muse, and meditate with himselfe both of the word and workes of God. Wherefore the Monkes and Friers cannot bee iustified, whoby ingrossing this exercise, as particular to themselves, vanished away (as *Iob* said to his friends) in vanitie; and thinking themselves the wisest men in the world; became the most vsauourie fooles of all others; and the rather, because putting asunder the things which God hath ioyned together (that is, holy meditation and diligent labour in some lawfull and profitable function), they prouoked the iustice of God to curse

curse their immoderat contemplation, and to giue them ouer either into most diuelish doting of their braine, or else into most dishonorable affections of their hearts.

Q. What ought to be the matter, or subiect of our meditation?

A. Gods word, or some part thereof touching his nature and attributes; as his eternity, power, wisdom, iustice mercy, especially towards vs and ours; also his workes, as his decree of predestination, and the execution thereof in the creation and gouernement of the world, especially in gouerning the fall of mankind, and restoring of his elect and chosen ones, with the preservation, redemption, vocation, iustification, sanctification, and glorification; likewise our owne vildnesse and sinfulness both in generall and particular; also our manifold wants and infirmities, our mortality and daily dangers,

*Matter
and subiect
of meditation;
chiefly
Gods word.*

with the mutabilitie of al things in the world; the great and sundry priuiledges which we enjoy daily through the inestimable kindnes of God in Iesus Christ; the sundry afflictions and troubles of this life, and how wee may best beare them, and goe through with them, to the glory of God, and our owne spirituall good. In generall, the matter of our musing must bee chiefly the word of God; for *bleſſed is the man, who hath not walkt in the counsell of the wicked, nor stood in the way of sinners, nor set in the chaire of scorers; but hath his delight fixt in the law of the Lord, and doth meditate therein day and night*, Psalm. 1. 1. 2. Yea, thrice happie is he, who from the truth of his heart can say with *Dauid*, *I haue made thy statutes my song and my meditation in the dayes of my pilgrimage*, Psalm. 119. 54.

Q. What say you to the writings of men?

A. There

A. There is no learned and godly writer, but that many holy meditations may be gathered out of his writings, and namely (to speake to our owne country men, and of such as haue written lately) out of the writings of Master *Bradford*, Master *Greenham*, and the Author of this booke, chiefly in the sixth chapter touching meditation, especially those twenty which he sets downe, Pag. 256.

Q. What observations are those?

A. These that follow : first, whether wee keepe a narrow watch ouer our hearts, words and deeds continually ; secondly, whether with all care we re-deeme the time heretofore lost, and prouide that no time hereafter bee idly, carelessly, and vnprofitably spent ; thirdly, whether once in the day (at least) priuate prayer and meditation be vsed ; fourthly, whether wee

Mens writings.

Twenty profitable observations and points to meditate vpon.

*Matter and
subiect of
meditation.*

haue had care to do, and receiue good in company; fifthly, whether our family bee with diligence and due regard instructed, watched ouer, and gouerned; sixthly, whether we haue not bestowed more time & care about our earthly pleasures, and worldly profits then wee needed; seuenthly, whether we haue stirred vp our selues and others to liberalitie towards God his Saints, especially suffering for well-doing; eighthly, whether wee haue not giuen too much bridle to wandring thoughts, and carnall affections; ninthly, whether we haue prepared our selues to beare the crosse, whensoever and howsoever it should please God to exercise vs; tenthly, whether wee haue not bestowed some time, not only in mourning for our owne sinnes, but also for the sinnes of the time, and age wherein wee liue; eleuenthly, whether wee haue looked daily
what

(with longing) for the comming
of our Lord Iesus Christ, for our
full deliuerance out of this vale
of sinne and misery; twelfthly,
whether we haue sought (as our
necessitie hath required) the ac-
quaintance of some honest, god-
ly and faithfull person, with
whom we might conferre and
open our hearts to the quick-
ning vp of Gods graces in vs;
thirteenthly, whether wee haue
observed the vanity of al earthly
things, the rather to contemne
them, and to long after heauen;
& whether we haue marked the
mortalitie, and deaths of other
men, and thought often and ear-
nestly of our owne; fourteenthly,
whether we haue read somewhat
daily (whē with any cōuenience
we could) out of the holy Scrip-
tures, for the further increase of
our knowledge and conscience;
fifteenthly, whether wee haue
renewed our couenant with
God to striue against sinne, espe-
cially

cially against those sinnes and corruptions of our owne hearts and liues, wherby we haue most dishonored the Lord; sixteenthly, whether wee haue marked how sinne dieth, and is weakened in vs, and keepe our selues from returning to our old sins, wisely auoiding all occasions that might leade vs thereto; seuenteenthly, whether wee haue not lost our first loue and liking of Gods word, and all the holy exercises of religion; eighteenthly, whether wee haue been often occupied in musing on Gods benefits and workes, to sound forth his praises for the same; nineteenthly, whether wee haue sought to cherish our faith, by taking comfort and delight in the great benefit of our redemption by Iesus Christ; twentiethly, whether we haue not made the holy exercises of religion, and practises of repentance, matters of course and custome rather than

then of conscience.

Q. Seeing this duty is so necessarie, and wee haue so plentifull matter to meditate upon; what is it, that keepes so many from the performance of this dutie?

Lets and impediments.

A. There bee diuers lets and impediments, whereof some doe keepe men, that they vse not this exercise at all; others doe cause them to vse the same, without any fruit and sound profit, performing it slightly and negligently, making it an idle ceremony, or a matter of course and custome contrary to the twentieth rule set downe before.

Q. What be those lets?

A. One is a deadly custome of ranging after vaine, fond, and decciueable thoughts, delights, and dreames of things either vn-pertinent or vnprofitable, and oftentimes impossible, being such as neuer were, neither are or euer shall be; or else flat wicked, pernicious, and hurtfull, for

the heart of man is exceeding deceitfull, slipperie, fickle, wandering and wicked infinite waies; besides that the subtill and malicious fowler, euen Satan that old Serpent, doth set his snares so thick in our way, that it is verie hard for vs to passe thorow them, without being intangled. Hence it is, that our hearts are not at our command, to attend vpon God reuerently in meditation and prayer; and when wee haue once giuen them scope to range at their pleasure all the day long (whereas there should not be in vs an euil hart at any time, Heb. 3. 12), we cannot call them back and weane them from such idle rouings, when wee would. To this impediment may be referred worldly cares and pleasures, which we must lay aside, as *Moses* did his shoes, *Exod.* 3, when we come into the presence of God: for as a bird, whose wings are limed, is not able to
take

take her flight on height; so the man whose mind is intangled with worldly cares, and earthly delights, is not able by holy meditation to soare vp to heauen.

Q. What is the maine impediment?

A. The maine impediment and hinderance of this (as of all other holy duties) is a nourishing of some one sinne, or more vnrepented of; which dimmeth and dazeleth the eie of the mind that it cannot behold spirituall things any more, then the Owle can behold the light: and as a blacke cloth can take no other die, so an impenitent heart is vn-capable of the dutie of diuine meditation.

Q. How is this impediment to be removed?

A. This impediment can neuer be removed, till our hearts bee purged by humble and vn-fained repentance, by such meanes, and in such sort and man-

*How the
first let is
removed.*

manner as hath been declared at large in the second booke of this Treatise. Wherefore as they that will keepe any precious liquor, will see that their vessels be very cleane; so they that will entertaine holy thoughts and desires, must giue all diligence to keepe their harts pure and vndefiled.

Q. What other lets are there?

*The third
let, Incon-
stancy.*

A. Another speciall let is Inconstancy; the remedie whereof is, to labour to be constant, and (if it be possible) to let no day passe without some line of meditation, couragiously breaking through all impediments: which course in time will make this exercise not onely possible, but also easie and pleasant for vs to performe: whereas deferring and omitting (besides the losse of time) doth breed in vs an vtter indisposition and vnfitnessse to all good things. Let vs therefore let apart the fittest
time

time for this exercise; especially vpon the Sabbath, when spirituall idlenesse is as ill or worse then bodily labour; & to keepe it constantly, not giuing ouer when we haue once begun, till we finde that it hath done our hearts some good. For what wil it auaille vs to knocke at the dore of our hearts, if we depart before we haue an answer?

Q. May not a man spend too much time in priuate meditation?

A. Yes no doubt, and many doe; who are so addicted to their owne priuate deuotions, that they neglect other duties of Christianity, and of their particular callings. Besides (as was said before) the neglect of such duties, and separating of those things which God hath ioyned together, doth not enlighten and quicken the minde, but rather (by the iust iudgement of God) doth blinde and dull the same.

Too much time may be spent in meditation.

same. Hence it proceeded, that the ancient Monks mingling bodily labour with meditation proued excellent: whereas the Popish Monkes *mured* vp in their Cloisters, and exempted from bodily labour, proued the most noysome Caterpillers in the world. Wherefore we must so chuse our times for the performance of this exercise, that God bee not dishonoured, nor our brethren wronged by the neglect of other duties.

Q. Be there any other impediments?

Three other lets:

- 1. want of matter,*
- 2. time,*
- 3. place.*

A. Yes: for many are hindred and kept backe from this dutie by want of matter; so barren are their hearts, and so empty are their heads, notwithstanding y great variety of matter, which the word and workes of God, and the due consideration of their owne estate might minister vnto them. Againe, sometimes men are hindred through want

want of conuenient time and leifure, or for want of a fit and conuenient place.

Q. What are the remedies against these lets ?

A. They that are hindred for want of matter, must bewaile and lament the barrennes of their owne hearts; and enforce themfelues to reade and heare the Word, and to marke and obserue the workes of God with greater conscience, diligence, and attention, then they haue done in former times.

Q. What must they doe that want a fit place ?

A. Though all men cannot bee fitted as they desire for secrecy and solitarinesse, to withdraw themfelues from companie and noyse; yet there is no man that hath an vnfaigned desire to performe this dutie, but he may finde some place to doe it in, either in the field with *Isaac*, Genes. 24: or in the house

How to helpe the want of matter.

How to helpe the want of place.

with *Daniel*, Dan. 6 : or at the least (if hee bee hindred all the day long) in his bed with *David*, Psal. 6. and 16. and 119.

Q. What is the fittest time for meditation?

*How to re-
deeme the
time for
meditation.*

A. As no person is exempted from this dutie, so no time but may fitly serue for the performance therof, especially that kinde of meditation which is called extemporall ; which no company or imploymment can hinder vs from, but rather minister occasion therof vnto vs; the cold of winter, the heat of sommer, the sweetnes of the spring, the fruitfulnessse of the haruest doe praise the Lord, that is, minister plentifull occasions to vs to praise him. No moneth in the yeece, no weeke in the moneth, nor day in the weeke, nor houre in the day, which doth not afford vs some profitable matter to meditate ; yet the fittest day in the weeke is the Lords day,

day, which we are to consecrate wholly to him. As for the fittest houre in the day, a mans owne experience must instruct him, and his occasions direct him; whether to take the golden houres of the morning, when being awakened and refreshed by a sweet sleepe and quiet rest, he shall finde himselfe free and fit to meditate vpon some heauenly matter, as *Jacob* did, Gen. 28.16: Or the euening, when hee hath ended his labours, which was the time that *Isaac* tooke, Gen. 24: or the middest of the day, which was *Peters* time, Act. 10. *Dauid* and *Daniel* vsed three times a day to pray and meditate, Psal. 55. Dan. 6. The most free and quiet times (or if a man be wakefull, which euery one ought to strue vnto) are the night and morning; which were the times approued among the heathen, who for the better imprinting of any thing

thing in the memory, giue this counsell (which common experience doth confirme), to think seriously vpon it in the euening before they sleepe, and to call it to mind againe in the morning when they awake.

Q. What should moue vs to be so carefull to take time for this dutie?

*Why wee
ought to re-
deeme the
time.*

A. Because wee are so earnestly exhorted by the Apostle to redeeme the time; that is, to take the opportunity, and lay hold vpon all occasions whereby we may glorifie God, or doe good to others, and to our own soules; and the speciall spurre to prouoke vs to make choice of, and constantly to keepe some time to the performance of this dutie, and to breake through the former lets and impediments, and others that may bee alleaged, is the due consideration of the fruits & effects of this holy duty carefully performed.

Q. What

Q. What be the fruits, effects, and benefits of Meditation?

A. They are manifold, for it calles our mindes out of the world to mourning, or mirth, to complaint, prayer, reioycing and thank-giuing in the presence of God: It drieth fleshly and bad humours of worldlinesse and earthly-mindednesse. It quickens and awakens the dull and drowfie heart, that is readie to be sleeping in sinne. There is no priuate helpe so auaileable to gage and sift, weed, and purge, and (as it were) to hunt and ferret out of our harts swarmes of wicked and vnsauourie thoughts & lusts; which otherwise will not onely lodge and dwell, but also rule & raign in them; and to entertaine and hold fast heauenly thoughts, which otherwise will runne out of our riuen heads, as liquor out of a rotten vessell. It is as oyntments to soften our hard harts,
and

*Fruits and
benefits of
meditation.*

and to perfume and to sweeten the bitterneſſe of our liues, in all inward and outward troubles. It is a ſoueraigne preſeruatiue againſt the ſugred baits of worldly pleasures and commodities, that they become not poyſon vnto vs. It puts life and ſpirit, ſtrength and vertue to all other exerciſes of religion, and parts of Gods worſhip. And wheras we are charged to haue our conuerſation in heauen, Philip. 3. 20, (which is had eſpecially by holy meditation); men doe looſe the greateſt part of their ſweet and happy being here, that doe not uſe it.

Q. What odds is there between them that uſe this exerciſe and them that doe not ?

*Prehem-
nence of
them that
meditate.*

A. Euen as much as is betwixt a young ſcholler that can only ſay his part, and patter ouer his rules by rote, and betwixt a learned School-maſter, that by long practice and experience

rience hath the vse thereof: or as there is betwixt a cunning Artificer that can make his owne worke, and an ignorant shop-keeper that onely selles the same: for though the shop-keeper haue often more profit, yet the other deserueth more praise; & may haue more peace by the small gain hee getteth by the labour of his owne hands, then the other by the great commoditie which hee reapeth, onely by the words of his lips: and as none can say that it is his owne work, which his owne hands haue not made; so none can count any point of Diuinitie his owne, which hee hath not made by the meditation of his owne heart.

Q. What then is it, that doth keepe so many from the practice of this dutie being so diuine, necessary and profitable?

A. Many are discouraged from entring vpon it; or if they enter

*The seventh
and last let,
want of
good dire-
ction.*

enter vpon it from proceeding in it, at least with that cheerfulness that they ought, and that they desire to doe, for want of some good direction and order of proceeding, when they endeavour to goe about it.

Q. What is the best direction to leade them along to a fruitfull and cherefull performance of this holy exercise?

*Entrance
by prayer.*

A. First, they must haue a care to make a good entrance vnto it, by some short, yet pithie and earnest prayer vnto God, to guide and direct them therein by the gracious assistance of his holy Spirit, without which they shall beate their braines to no purpose.

Q. What must be the matter and forme of this prayer?

*Patlerne of
prayer.*

A. This, or such like: O Lord, sith it hath pleased thee to giue me a mind ready and desirous to performe this holy duty (for which I humbly thanke thy

thy heauenly Maieſty), I beſeech thee by thy holy Spirit to aſſiſt mee therein, that I may bring the ſame to a profitable and comfortable iſſue. Thou haſt charged mee O Lord to ſeek thy face, that is, thy bleſſed and holy preſence, let my ſoule anſwere and ſay with thy faithfull ſeruant, Lord I will ſeek thy face, *Psalm. 27. 8:* O cauſe the light of thy face to ſhine vpon me, enlighten my vnderſtanding, ſtrengthen my memorie, and ſanctifie my will and affections, with-hold my ranging and truant-like heart from all trifling fancies, deceitfull dreames, vaine hopes, carnall feares, and worldly cares, wherewith it is naturally and cuſtomarily intangled and inthralled: keepe it vnto thy ſelfe, and to thy lawes, that it may wholly delight and ſolace it ſelfe in thee: and grant that this point that I now goe about to
thinke

thinke vpon may be so settled in my memorie, and rooted in my heart, that I may reape the fruite thereof all my life long, to thy glory, and my own comfort and saluation through Iesus Christ.

Q. When you haue made this entrance by prayer, what is then next to be done?

The fittest meanes to furnish our meditation vpon any subiect, is, a calling to minde such texts of Scripture as concerne that point.

A. Wee are then to goe in hand with the point, which for that time wee haue propounded vnto our selues to thinke vpon, being some such matter as hath been mentioned before. And for the helping of our iudgement, vnderstanding, inuention and memory, wee are to call to minde (so farre as possible wee can), what the holy Ghost saith in the Scriptures of that thing which we meditate vpon, keeping therein that course, which the places of naturall and artificiall reason, especially as they are set downie by *Peter Ramus* in his Logick do leade vs vnto.

Q. What

Q. What are those?

A. First, wee are to consider the definition or description of the point we take in hand, what it is. Secondly, we are to looke to the distribution of it, & consider what bee the sorts, kinds, or parts thereof. Thirdly, wee are to weigh the causes of it, especially the efficient and finall causes, which in most things that wee shall meditate vpon, will appeare to bee most pregnant and profitable. Fourthly, wee must weigh the fruits and effects that it bringeth forth. Fifthly, wee are to marke the subiect wherein it is, or about which it is occupied. Sixthly, we must call to minde the qualities or properties adioyned or cleauing vnto it; where it is to bee remembred, that oftentimes in common practice those three, that is to say, the finall cause, the fruit or effect, and the vie or property of a thing are often

confounded. Seuenthly, wee must carefully obserue, what things bee either differing from it, or else opposite & contrary vnto it. Eighthly, wee are diligently to marke what it is like vnto, or to what it is vnlike; and whereunto it may bee compared, either in the quantity, that is, in the greatnesse or smallnes; or in the quality thereof.

Q. What say you to the testimonies of the holy Scripture?

A. I say (in effect) as before, that in this case they are all in all; for though humane testimonies are counted weake and infirme of themselves, because euery man is a liar; yet the testimonies of Scripture truly alleaged, being the voice and Oracle of God himselfe who cannot lie, are arguments of greatest force in matters of Diuinitie; and are sufficient of themselves in a competent measure, without any other learning, to furnish

nish a godly minde with most profitable and holy meditations.

Q. How may these places of Logicke be an helpe to vs?

A. By leading vs along in our discourse with more ease and facility, and furnishing vs more readily with some profitable matter, touching the point which we meditate vpon: Euen as the markes set vp in the high way, do direct a traueller in his intended iourney. Yet we must not bee curious or scrupulous herein; for that would distract the mind, & draw vs too much from the right end of this holy exercise; which is not to practise Logicke, but to exercise religion, and to kindle piety and deuotion: besides, euery place of inuention will not affoord matter to furnish al poynts, that we shall haue occasion to meditate vpon. And therefore it shall be our wisdome to take such

*How the
places of
Logicke
may be an
helpe.*

places onely, as are most pregnant and ready at hand, and doe most easily offer themselves to our minds, and to let the other passe.

Q. What if men have no skill at all in the Arte of Logicke?

*What they
ought to do
that have
no Logick.*

A. Yet the very light of nature and reason (whereof Logicke is nothing else but an image and obseruation) will receiue helpe by thinking vpon the seuerall heades before named, being so familiar to the nature of man. If not, then let them onely content themselves with this course, which was first mentioned, to gather together, and call to minde, in such order as they can, all the most pregnant testimonies and examples of holy Scripture, as they be able to remember touching the point, which they bende their minde to muse vpon, and they shall not faile (by the blessing of God) to finde profitable

ble matter to furnish themselves
withal, in this exercise of Medi-
tation.

*Q. How make you this plaine
by some example?*

A. Thus: Suppose *some* to
be the subject or matter of our
meditation, then having made
our prayer as before, let vs pro-
ceede in this manner: What
thing is this *some*, O my soule,
that doth so beset thee; or what
matter of thing may it be, when
withouth art so delighted, or
rather bewitched; and how
doth the holy Ghost in the
Scriptures define it and set it
forth? who are fishers, but they
that rebell against God; and a-
gainst his holy will revealed in
his word? and what other thing
is *some* but a breach and trans-
gression of the law of God,
1. Ioh. 3. 4. a turning out of the
way of life, as the phrase of the
old Testament doth import, &
a swaruing from the right mark

*An exam-
ple.*

Definitio.

2.
Distribu-
tion.

and end, as the word vsed in the new Testament doth signifie, which is the glory of God, and thy owne saluation. This cursed thing called *Sinne*, is not of one sort or kind; it is a monster of many heads, and (as it were) a beast of many hornes. It is both originall, bred and borne with vs; and actuall, springing out of vs from that venemous root of our originall corruption. Again, it is either inward, lurking and boyling in the heart; or outward, shewing it selfe in the life and conuersation: sometimes it onely inhabiteth and dwelleth in vs, and oft times it doth raigne and ouer-rule vs; sometimes it is but an errour and infirmity, and sometimes it is a wilfull and presumptuous euill, Psalm. 19. 11. 12. Sometime it is pardonable, by the free grace and mercy of God, to them that truly belecue and repent; and sometime it is vtterly unpardonable

nable and neuer to be forgiuen, being such, as it is impossible that the committers thereof should bee renewed by repentance, Matth. 12. Hebr. 6. Sometimes it rusheth mediately and directly against God, and sometimes it reacheth more properly to the hurt of our neighbour: But who is able to reckon vp all the branches of this most bitter and venemous tree? Wherefore (to looke more neerely into it), whence proceedeth this deadly poyson? what may be the cause whereof it cometh, and the fountaine from whence it springeth? Surely, my soule, it is euen thy selfe; thou art the roote that bringeth forth all this bitterness, thou art the fountaine from whence all this deadly venome doth arise. For euery man is tempted to sinne, and hee is drawne away of his owne concupiscence and enticed: beware therefore O rebellious soule,

3.
Cause efficient.

that thou lay not the blame vp-
on the Lord, neither make him
the author of thy sinne: for thou
(O God) as thou canst not bee
tempted to euill thy selfe, so
thou temptest no man to com-
mit sinne; being a thing which
thou so straitly forbiddest to
all, and so seuerely threatenest
in whomsoever it is found; and
for which thou so grievously
plaguest the wicked, and so
sharply correctest thine owne
children, Iam. 1. 13. 14. Heb. 12.
7. 8. Thou (O Lord) art holines
it selfe, and the fountaine there-
of, and there is none eternally
and vchangeably good but
thou alone, Matth. 19. Thou
madest man good at the begin-
ning, but hee sought many in-
uentions: so all the imaginati-
ons and thoughts of his heart
became onely euill continually,
or euery day, Sabbath day and
all, Genes. 6. 5. True it is indeed
that the diuell, that old Drago,
vsing

vſing the ſubtil Serpent for his inſtrument, did offer the firſt occaſion of ſinning; whereby hee became an externall cauſe of ſinne, and is called a murderer from the beginning, and the author and father of all deceit, Ioh. 8. 44: yet man had power to haue reſiſted him if he would, which hee not doing, became the true and proper efficient cauſe of corrupting himſelfe and all his poſterity; who likewiſe by meanes of the poyſon deriued from his loines, became alſo the proper and immediate cauſes of their owne ſins. Marke well then, O my ſoule, the roote of this euil; and further conſider what vnſauoury and curſed fruit it bringeth forth; ſurely euen ſuch as it ſelfe is; for ſuch as the tree is, ſuch are the fruits; as is the root, ſo are the branches; a poyſoned fountaine cauſeth forth no wholeſome ſtreames, Iam. 3: and who can

O 5 bring

4.
*The ſmall
cauſe, or
the end or
fruit of
ſinne.*

bring (as the Wise man saith) a cleane thing out of filthinesse? Surely there is not one, but on-ly hee who is holinesse it selfe, Iob 14.4. And without all controuersie, the reward and wages of sinne is death; and that not onely temporall and bodily, which is a separation of the body from the soule for a season; but also spirituall and eternall both of soule and body for euer and euer. Is any good thing with-held from vs? let vs thank our sinne for it: is any plague or punishment laid vpon vs, be sure that sinne is the cause, or at the least (euen in the dearest children of God) the occasion of it. Is any good mercy or blessing of God made of no force, or euen turned to a curse to vs? we may be sure that it is by reason of our sinne. For as the Prophet saith, *Behold, the Lords hand is not shortened that it cannot save, nor his care heauie that*

it cannot heare; but our iniquities
 separate betwixt vs and our God,
 and our sinnes doe hide his face
 from vs that hee will not heare,
 Isa. 59.1.2. Finally, as Iob saith,
 Misery springeth not forth out
 of the dust, neither doth affliction
 spring out of the earth; but man is
 borne to labour as the sparkles flie
 upward, Iob 5.6.7. As if hee
 should say, man is as prone by
 nature to sinne against God,
 and consequently to pull Gods
 iudgements vpon himselve, as
 the fire (which is a light elemēt)
 is naturally prone to ascend and
 mount aloft. And to the end
 that thou (my soule) mayest see;
 vpon what an ougly monster
 thou hast set thy delight, doest
 dote vpon, and art bewitched;
 withall consider how faire and
 amiable piety and vertue are:
 for as they make a man louely
 and honourable, so sin maketh
 him lothsome and contempti-
 ble. The feare of God (saith Sa-
 lomon)

5.
 The oppo-
 sites and
 contraries.

lomon) makes the face of a man to shine and be beautifull; but impietie and prophannesse doe deface & dis-figure the image of God in him, and cause both God and all good men to lothe and detest him as a polluted and a filthy thing. Favour (saith the same wise man) is deceitfull, and beautie is vanity, but the woman that feareth the Lord shee shall be praised, Prou. 31. 30. A vile person is contemned, that is, a profane man, and basely esteemed, how great soeuer hee be in the world, in the eyes of him that feareth God, Psa. 15. 4: & piety is the only beauty, y^e the Lord himself is delighted with, 1. Pet. 3. 4. Therefore it is cleer in the contrary part, that he lotheth and abhorreth impiety and sin. And yet my soule, to bring thee further out of loue with this most ougly monster, consider wherunto it is like, and to what it may bee compared. It is like
(saith

6.
*Compari.
sons.*

(saith *Esay*) to filthy rags, that are cast aside vpon the dung-hill, and detested of all the Passers by. It biteth as a Serpent, and stingeth as a cockatrice, creepeth as a gangrene or deadly cancer, that eateth to the heart, and cannot be cured; and though it seeme sweete in the beginning, yet it is most bitter in the end; and that which relieth like hony in the mouth, will prooue ranke poyson in the bowels. Finally, O my soule, if thou peruse the holy Scriptures, thou shalt finde no booke, no leafe, no chapter, no, scarce any verse, wherein there is not some precept, some prohibition, some promise, some threatning, or some example, which serueth not very fitly and profitably to shew forth the amiableness of vertue, and the vgliness of sin, & with what care, zeale, watchfulness, &c, y one is to be shunned, & y other to be embraced.

7. Testimonies.

Q. When

Q. When we haue thus gone through these logicke places, and so informed our selues touching the matter in hand by the holy Scriptures, must we stay there?

When the iudgement is inlightened, the affections must be quickned.

A. No: for the life of meditation as hath been said, being application, that is, a pressing and laying home to the heart and conscience of the matter meditated vpon, to the end wee may be thoroughly affected with a liuely taste and feeling, either of the sweetnesse or bitternesse of the same, wee must proceede further; for the former course serueth chiefly to confirme and increase our iudgement and knowledge, and to renew and strengthen our memory; which vnlesse the affections bee reformed and kindled, would proue vaine & to little purpose; for it is not the knowledge of good and euill, but the heartie and vnfaigned affecting of the one, with a zealous detesting of the other, that

that makes vs holy and happie. We must therefore indeauour to haue a sensible tast, liuely touch, and fruitful feeling of that whereof we haue discoursed with our selues, according to the former direction; that we may be affected either with godly ioy, or godly sorrow, godly hope, or godly feare, &c.

Q. As how, for example?

A. Thus, if we meditate on God, or any of his mercies and benefits, wee must labour with our hearts and affections, to tast and feele how sweete the Lord is; that as doting louers doe inwardly conceiue a carnall delight, in thinking and speaking of those whom they so loue; and of the letters and tokens they haue receiued from them: so we may conceiue a spiritual ioy and contentment, by thinking and speaking of the Lord, and of his mercies towards vs. Againe, if we meditate of sinne according

*We must
feele the
bitternesse
of sinne,
and sweet-
nesse of
verine.*

to

to the former example, we must labour to feele (as *Salomon* speaketh, 1.King. 8.) the plague in our owne hearts; and to know (as the prophet saith) that it is an euill thing and bitter to forsake the Lord our God, and not to haue his feare in vs, Ier. 2. 19.

Q. What directions must we follow for the quickning vp of our affections?

*Rhetorick
good helpe
hereunto.*

A. As the knowledge of Logicke, and of the heads and places of inuention may bring good helpe to the former; so the knowledge of Rhetoricke (being sanctified), and of the figures thereof (especially those, which are called signes of sentences) may much further those that haue the knowledge of this art. in the second and speciall part of meditation.

Q. What things chiefly are to bee obserued of all sorts, for the quickning and affecting of the hart with that, which we meditate vpon?

A. There

A. There are five things especially to be obserued and performed for this purpose; the first is a lamentable and dolefull complaining and bewailing of our owne estate, either in respect of the sinne that aboundeth, or of the grace that is wanting. The second is a most passionate, vehement, earnest, and heartie wishing and longing-after the remouall of this sin and punishment which we hate, and obtaining the good things which we loue. The third is, an humble and vnfaigned acknowledgment and confession of our owne weaknesse and disability, either to remoue y^e euill, or obtaine the good proceeding from a broken, and sorrowfull heart. The fourth is a feruent petition, earnestly crauing and begging at the hands of God; who is only able to effect it, either the remouing of the euill which our soule hateth, or obtaining of the good which

*Five things
to obserue;
first, a com-
plaint; se-
condly, a
wish; third-
ly, a petiti-
on; fourth-
ly, a confes-
sion; fifth-
ly, a perswa-
sion.*

which it longeth after. The fifth is a cheareful confidence, raising and rowling vp of our soules after such dolefull complaining, hearty wishing, humble confessing, vnfained acknowledging, and earnest crauing of that wee want, grounded vpon the most sweete and sure promises of God, made to them that call vpon him in faith; and vpon the experience, which the Saints of God in all ages haue had, of the successe of their suits: who were neuer sent empty away, but either obtained that thing which they begged, if it were a spirituall grace; or that which was much better for them, if it were any outward blessing belonging to this life.

Q. How make you this plaine, by some example?

A. Thus: taking still the same obiect or matter of our meditation, namely, Sinne: Is it euen so O my soule, and is sinne, where-
upon

upon thou hast set thy selfe, so loathsome and hatefull in the sight of God (being a breach of his most wise, iust, and holy Law, and springing from such a bitter and venemous roote, and bringing foorth such poysonfull and deadly fruits) so contrary to all vertue, godlinesse and goodnesse, more venemous then any Serpent, more infectious then any plague or gangrene, condemned and cried downe in euery booke, in euery leafe, and almost in euery line of the holy Bible? woe then and alas vnto me, that haue so long lyen vnder this burden and bondage, and that euen many times willingly and wittingly. Woe and alas, that euer I haue so long nourished such a serpent in my bosome, and receiued such a deadly poyson into my bowels. O that I could once find power and ability to weede it out, and to pluck it vp euen by the very rootes. O
that

1. Complaint.

2. *Wishing.*3. *Confessio.*

that I were able to wash thee (my soule) from this great wickednesse (as the Lord by his holy Prophet exhorteth, Ier. 4) wherewith thou art so strongly bewitched. But alas I do clearely see, and sensibly perceiue, that there is in thee no strength, no more then there is in a man extreame-ly sicke to recouer himselfe, or in a man desperatly wounded to cure himselfe. Nay rather (wretched soule that thou art) then there is (to speake as the Lord hath taught thee in his Word) as a man starke dead, to restore himselfe to life againe; and look how vnable *Lazarus* was, after he had laine foure dayes rotting in the graue; so vnable art thou of thine owne strength, to rise againe to the life of rightcoulnes, and to serue the liuing God in holinesse of life. O: who is it then that is able to deliuer mee from the body of this death? surely there is none but one, there

there is but one God, one Saviour, and one Lord, and that woundeth and healeth, that killeth and quickneth; it is he that must make vs, and not wee our selues. To thee therefore, O Lord I doe make my mone, to thee I tender my humble petition, and poure out my soule which hath sinned against thee; O Lord, I beseech thee for thy mercies sake, and for the merits of thy Sonne Iesus Christ, to take pitie vpon me, and to heale my soule which hath sinned against thee: Wash me, O Lord, and I shall be cleane; conuert me and I shall be thoroughly conuerted; and this, most sweete and gracious Father in Christ Iesus, I am fully perswaded thou wilt do for me: for thou art God that canst not lye; thou hast promised, and art both able and faithfull to performe; thou hast said, at what time soeuer a sinner shall repent him of his sinne, and that vnfa-
nedly,

4. *Petition.*

5. *Confidence.*

nedly, thou wilt blot all his iniquitie out of thy remembrance for euer: thou hast said by the mouth of thine onely begotten Sonne, that all things are possible to him that beleeueth; O Lord I beleue (though weakely and faintly), therefore I know thou wilt helpe my vnbeliefe, as thou didst to the father of the distressed sonne, Mark. 9. *Mannasses* had sinned grieuously, had filled euery corner of Ierusalem with the blood of thy Saints; and yet vpon his humble and vnfeined repentance in his affliction, thou diddest receiue him into thy fauour againe. Why then shouldest thou doubt, or be cast downe into the gulf of despair, O my soule, that hast not been so farre giuen ouer of God, to sinne against him? *Peter* did most impudently deny and forswear his most deare and louing Master, against his owne knowledge and conscience, and
contrary

contrary to that vehement protestation and vow, which hee made a little before in the presence of Christ, and of his fellow Apostles; and yet when his heart relented, and his soule melted, and his eyes resolved into teares; especially when by that faith which Christ promised him should not wholly faile, hee laid hold vpon the mercy of God, and merit of his Sauour, this great sinne was forgiuen vnto him. Therefore, O my soule, comfort thy selfe in the Lord, and in the word of his grace; and assure thy selfe, that he who hath giuen thee this holy faith, though it be but as a graine of mustard-seed; and wrought in thy heart this true, though small measure of godly sorrow, will also freely pardon and forgiue thee thy sin, and wash thee thorowly from the same.

Q. When we haue thus finished these two parts of this holy exercise

*Conclusion
with, first,
thankgi-
uing; se-
condly, cra-
uing perse-
uerance and
growth in
grace.*

*cise of meditation, what remaineth
further to be done?*

*1. We must not suddenly or
abruptly breake off, except some
vnauoidable necessitie of com-
pany or businesse doe vrge vs
thereunto, but make a solemn
conclusion; first, giuing heartie
thanks to God, that hath vouch-
safed in such gracious measure
to assist vs in the performing of
this holy dutie: Secondly, re-
commending our selues and our
waies vnto him, that our life and
cariage, and al our thoughts and
actions afterwards may bee an-
swerable to those heauenly
thoughts and desires, which wee
haue had and expressed in the
performing of this dutie: and
herein it will not bee amisse, if
wee can fitly call it to mind, to
end with some Psalm, or with
some part of a Psalm, for the
quickning and chearing vp of
our hearts vnto Christian com-
fort & contentment in the Lord.*

CHAP. VII.

Q. **W***hat is the third
private helpe to a
godly life?*

A. The armour of a Christi-
an, which is that furniture of spi-
ritual graces and gifts of the ho-
ly Ghost bestowed vpon euery
true beleeuers; whereby God
doth deliuer them from all ad-
uersarie power, and maketh
them more then conquerours
ouer all their enemies.

Q. *What are the parts of this
armour?*

A. They are sixe; namely, first,
the Girdle of Truth; secondly,
the Brest-plate of Righteousnes;
thirdly, the Shooes of Peace;
fourthly, the Shield of Faith;
fifthly, the Helmet of Saluation;
sixthly, the Sword of the Spi-
rit.

Q. *What is the Girdle of
Truth?*

P

A. It

*Third pri-
uate helpe is
armour of
the spirit.*

*Sixe parts
of this ar-
mour.*

1. *Girdle of truth, Sincerity.*

A. It is that sinceritie, simplicity and vprightnesse of hart, which ought to accompany the whole conuersation of a Christian, and euery particular action throughout his life, both towards God, and towards his neighbour: and it is opposed as flat contrarie to all fraud, hypocrisie, glosing, halting, doubling and hollow-heartednesse whatsoever, Psalm. 32. 1. 2. & 73. 1. Prou. 36. 6. Mat. 5. 8. Iohn. 1. 47.

Q. *What is the Brest-plate of Righteousnesse?*

2. *Brest-plate of righteousness, love of vertue, hatred of vice.*

A. It is a firme and constant resolution, whereby our hearts are continually bent to all manner of goodnesse and righteous dealing, approving, desiring and practising thereof, and delighting therein, as in that which is most excellent; and no lesse disliking, shunning and abhorring whatsoever is contrary thereunto.

Q. *What*

Q. What examples haue you thereof?

A. We haue diuers; among the rest notable is the example of *Ioseph*, who when hee had as great opportunitie to satisfie the lust of the flesh, without all feare of punishment (yea with great hope of gaine and preferment) as heart could haue wished, was so firmly bent to do that, which was good and righteous both before God and before men, that he resisted the motion of his mistresse to his owne disgrace, and (in the iudgement of man) vtter vndoing, *Gen. 39. 8. 9, &c.* Againe, when hee had no lesse opportunitie to haue been euen with his brethren, and to haue plagued them without being knowne, yea, or once suspected either of them, or of his father, he did not onely abstaine from doing them any hurt; but endeaoured to doe them and theirs all the good that possibly

*Example of
righteous-
nesse.*

he could, Genes. 45. & 46. The like may be said of *David*, 1. Samuel 24. 17; and of *Daniel* and his fellowes, who might easily haue been reuenged of their enemies, and procured their own preferment, without hazard of the Kings displeasure, if they would haue yeelded but a little to the corrupting of their owne consciences, Dan. 1. 8. & 3. 16. 17, &c.

Q. What are the Shooes of Peace?

3, *Shooes of
peace,
Peace with
God.*

A. The Shooes of Peace, or hauing of our feete shod with the preparation of the Gospell of peace, is, when wee being by the promises of the Gospell, assured of the forgiuenesse of our sinnes and eternal saluation, doe find that sweete and surpassing peace of a good conscience; which in a gracious measure maketh vs patiently and chearefully to passe the pikes, and goe through the thornes of all troubles.

bles and afflictions which wee shall meeete with all in the warfare and wildernesse of this world, especially for Christs sake and the Gospels, Psal. 3. 3. and 4. 7. Iohn 16. 33. Rom. 5. 1. 2. 3.

Q. What examples hereof can you giue me?

A. Paul, to omit others, had put on these spirituall shooes, which stood him in farre greater stead, then the bootes of brasse which *Goliath* had on his legges, 1. Sam. 17. 6, did stand him in: for hereby notwithstanding the teares and intreaty of the brethren, which hee confesseth did breake his very heart, hee was ready not to be bound only, but to die at Ierusalem for the name of the Lord Iesus, Acts, 21. 13. Yea, from hence proceeded that triumphant song, and most confident and comfortable perswasion, which hee so liuely describeth & setteth out, Ro. 8. 31. &c.

Example.

4. *Shield of faith.**Q. What is the shield of faith?*

A. It is a sound and certaine perswasion, built vpon the promises of God, set downe in the Gospell, that Iesus Christ with all his benefits (as forgiuenesse of sinnes, eternall life, &c.) is vndoubtedly ours; whereby wee beate backe all distrustfulnesse, despaire, and doubting of our saluation, with all presumption, carnall confidence, and worldly securitie, which Satan, as it were darts or balles of wild-fier, doth cast against vs, Rom. 8. 38.

*Q. What is the Helmet of Salvation?*5. *Helmet of hope.*

A. It is a stedfast looking and ioyfull longing for, and after the performing and accomplishing of all these mercies both temporall and eternall; which God hath promised, and wee by faith are assured of; as appeareth in the example of *Simeon*, who hauing a promise, that before hee died, he should see Christ with his

his bodily-eyes, beleueed the same, and looked for the performance of it. This is fitly called the Helmet of Saluation, because it saueth the head, which next the heart (which the Shield and Brest-plate doe defend) is the principall instrument of life: while the head is held vp, a man drowneth not, be the waters neuer so deepe; and while hope continueth, a Christian despaireth not, be his distresse and danger neuer so great. In the like respect it is called else-where an Anchor, Heb. 6. 19.

Q. What is the Sword of the Spirit?

A. The sound and sauing knowledge of the word of God, and of the remedies set downe in the same; first, against the poison of errours and heresies, 2. Cor. 10. 4. Secondly, against the corruption of our owne hearts, Heb. 3. 12. Thirdly, against the deceitfulnesse of sin,

6. Sword of Gods word.

Heb. 3. 13. Fourthly, against the subtilties and deepenesse of Satan, 2. Cor. 2. 11. Reuel. 2. 24. This is sometime called a shield, Prou. 30. 5, because it serueth not onely to wound and offend our enemies as a sword, but also to saue and defend our selues as a shield; a liuely example of both which wee haue in our Sauour Christ, Matth. 4. Luk. 4.

Q. Cannot the Christian life stand without this armour?

*No safety
without
this armer.*

A. No: for if it could, the Spirit of God would not haue set it downe particularly, and exhorted vs so earnestly to put it on; besides, if we look wel into the seuerall parts and pieces of this armour, we shall see, that it is as impossible for a Christian to bee safe without them in the course of his life, as it is for a souldier to bee safe in the field without his Head-piece, Target, Sword, Gun, and such like weapons of his bodily warfare.

Q. How

Q. How is this armour to be put on?

A. By labouring daily by prayer and watchfulness to haue the feeling, vse, and benefit of the whole and euery part and piece thereof: for notwithstanding, euery true beleeuers in his first conuersion to God, made partaker of all things pertaining to life and godlinesse, 2. Pet. 1. 4; and consequently hath all the parts of this armour in some measure: yet if hee doe not indeauour to nourish and increase them, they decay and grow rustie, like the bodily armour which in time of peace hangeth by the walles. Wherefore seeing our warfare continueth while life lasteth, and our enemies be such as will neuer be at peace; no not so much as at truce with vs, we must arme our selues euery day, putting on vprightnesse against hypocrisie, righteousnesse against all kinde

This armor is put on by daily stirring up these graces.

of iniquitie. And as by this meanes it is to bee put on, so it must be kept on, and neuer laid aside, because our combat is continuall, Phil. 4. 4. 1. Thef. 5. 16. 17. &c.

CHAP. VIII.

Q. *What is the benefit of this armour?*

*Benefit of
this armor.*

A. Whosoever is clothed with this spirituall armour all the day, and hath all the parts thereof fast buckled vnto him, doth so resist Satan, that hee flyeth from him; and is so surely fenced against all spirituall aduersaries, that neither the depth of hell, nor the deceitfulnesse of his owne heart shall euer be able to ouerthrow him, or to giue him any desperate or incurable wound.

Q. *How appeareth that?*

A. The

A. The holy Ghost ascribeth to faith alone victory ouer the world, 1. Ioh. 5. 4; and faith, that hereby Satan is resisted, 1. Peter 5. 7: and Christ saith, all things are possible to him that beleeueth, Marke 9. 25. Now if one part of this armour be so powerfull, what benefit may we iudge the whole will bring? Wherefore let vs not thinke our selues ready any day, till we haue thus put on the Lord Iesus Christ, with his wisdom, righteousness, sanctification and redemption, Rom. 13. 14. 1. Corint. 1. 30.

Q. Seeing this is a dutie of so great use and necessitie, what is the cause that so few doe practice it?

A. The cause why men doe not practice it, is in themselves; some are discouraged in respect of their ignorance, which they should not bee, if they haue knowledge enough to see this

*Prooffe of
the former.*

*Why this is
no more
practised.*

this to bee the best of all other wayes. Others are driuen backe, in respect of their infirmities, who should remember, that they are strong enough, if they could bee but perswaded to vse their best endeouour to walke in it: but the maine hinderance of all is this, that men doe suffer their hearts to take their fill in the delights of this World; or to surfeite with earthly care and businesse, taking little paines to muse vpon this heauenlie estate, praying slightlie for it, labouring coldly and faintly after it. Whereas if Gods Children would take the paines to put it on, as men doe their armour in time of warre, or their apparrell in time of peace; howsoeuer they should meete with many lets and discouragements, through the malice of the diuel and their owne corruption, as the fruites
of

of the earth doe, yet being rooted in God, and well watered with meditation, prayer, &c, they shall grow vp and prosper like the Lords plants.

CHAP. IX.

Q. **W**hat furtherance doth our owne experience, the fourth private helpe, bring to the leading of a godly life?

A. Very great; for it is that knowledge which wee get by prooffe and practice, and may be fitly referred to that piece of spirituall armour which is called the sword of the spirit: now as no man can vse his weapons well, though hee haue all the precepts of fencing in the world, without practice and exercise; so no Christian can profitably apply the word of God

4. Private helpe, experience.

God to himselfe and others for their good, without experience of his owne and their estate.

Q. Wherein doth it stand?

*How we
get experi-
ence.*

A. In marking how true euery part of Gods word is, and how the doctrines, threatenings and promises contained therein are daily verified in others and in our selues; as namely, how hee punisheth the hollow-hearted and workers of iniquitie, euen in the midst of their iollity; and how he cheareth and blesteth the religious and faithfull, euen in the midst of their afflictions; so as we can say from our owne obseruation and experience, woe to the workers of iniquity; woe bee to you that laugh, for you haue your consolation, Luk. 6. 16: Blessed are they that feare the Lord, it shall alwayes goe well with them, and whatsoeuer they doe it shall prosper: all things

things shall worke together for the best, to them that loue God, Psal. 1. 1. 2. Rom. 8. 28. A small thing to the iust man, is better then great riches to the wicked, Psalm. 37. 16. The wise shall inherit glory, but fooles dishonor, though they be exalted, Prou. 3. 33. Blessed are they that mourne, for they shall be comforted, Matth. 5. Count it an exceeding ioy, when you fall into diuers tentations, Iam. 1. 1, with a number such like, which the word of God (as a fountaine that can neuer bee dried vp) doth plentifully affoord vnto vs; which when wee can speake of, not onely by rote and without booke, as Parrots, but by feeling and experience, Oh how happie shall wee be? what pleasure? what treasure? what preferments, &c., can make our estate so blessed as this?

*Q. What shall we say of them
that*

*Danger of
want of ex-
perience.*

that will not profit by experience?

A. They that haue often smarted for their sinnes, and yet are content to lie in them still, are more foolish then many children, who hauing bin once in danger of drowning, are afraid to come neare y^e water; or hauing had their flesh scorched, are afraid to come neare the fier: and for want of this experience it commeth to passe, that not only the hearers of the word of God, are a number of them cold and dead in the practice of it; but also the teachers themselves are more faint and vnprofitable in the vttering of it; speaking onely out of the bookes and writings of other men, and not out of any liuely feeling or sound experience of their owne.

Q. *What say you of companie and conference, the fifth private helpe?*

A. This being wisely and con-

*conſcionably uſed, doth much helpe and further vs to goe better forward in the practice of all Chriſtian duties, as is ſhewed more at large in the next Treatiſe.

5. *Private company & conference.*

CHAP. X.

Q. **VV** *Hat is Prayer, the ſixth private help?*

A. Prayer is a faithful, humble, and earneſt calling vpon God in the name of Ieſus Chriſt alone, according to the will of God, and hath theſe two parts, Thankes-giuing, and Requeſt; whereunto is added the confeſſion of finnes.

6. *Prayer.*

Q. *What bee the motives to Thankes-giuing?*

A. They are chiefly three; firſt, the knowledge and remembrance of ſome benefit receiued or promiſed by God, and hoped for of vs, 1.Sam.25.

3. *Motives
to thankes-
giving.*

1. *Know-
ledge of the
benefit.*

2. *Ioy in it.*

3. *Feeling
of Gods
loue therein.*

3. *Duties
in thankes-
giving.*

32, Genes. 24. 27, Luk. 17. 15.

Secondly, the ioy of our hearts arising from thence, Psalm. 126.

1. 2. Thirdly, the consideration and feeling of the fountaine of euery benefit, which is Gods free loue and fatherly affection, which is more worth then all the benefits in the world, Psal. 116. 5. 10. 16.

Q. What duties are required in Thankes-giving?

A. Heerein are thre duties chiefly required: first, a continuance and encrease of our loue to God, Psal. 116. 1. Secondly, an earnest desire (as it were) in requital hereof, to set forth his praise and glory, Psal. 116. 12. Thirdly, a daily endeaour to proceed in obedience, and to walke worthy of God, and of his kindnesse and bounty to vs, Psal. 50. 16.

Q. What is required in the confession of our sinnes?

A. First, wee must feele our sinnes

finnes odious and burthensome to our consciences: secondly, we must accuse and charge our selues deeply for them before God. Thirdly, we must present our selues before him as standing wholly at his mercy, deserving otherwise to bee vterly condemned. Fourthly, we must feele our selues softened and meekened, and our pride abated hereby.

*Confession
of sinne.*

Q. What is required in request or petition?

A. Foure things: first, contrition of heart, being pressed with the feeling of our wants, vnworthinesse, miserable estate, and manifold necessities, Matth. 5. 3, and 15. 28, Luk. 18. 13. Secondly, to aske no other things, nor otherwise, then God in his heauenly word hath allowed vs, 1. Ioh. 14. Thirdly, faith, confidence and assurance to bee heard, and a cheerfulness arising from thence, Iam. 1. 6.

Fourthly,

*4. Duties
in petition.*

Fourthly, not to bring with vs any finnes which be not repented of and renounced, but rather at least secretly nourished and lien in, Prou. 28.9. Psalm. 16.18.

Q. Seeing it is hard for flesh and blood to pray aright, what may moue vs to pray with cheerefulnesse?

*3. Motiues
to prayer.*

A. The fruites and effects thereof, and namely these three: first, because heereby wee are made acquainted, and in a sort familiar with God, Iam. 4. 8. Secondly, prayer giueth life and quickening to all the graces of God: as faith, hope, loue, care & conscience of dutie, &c; which before lying dead in vs are quickened by prayer & kindled, as the fier is by the bellows: as appeareth in y^e example of *Hester*, who being fearfull before, cap. 4. 16, when shee had prayed, went boldly to the King, though with the hazard of her life,

life, ch. 5. 1. Thirdly, it obtaineth for vs (in our greatest need) the good graces and blessings of God, which our soules doe most desire and long after, Mat. 7. 7.

CHAP. XI.

Q. **W***Hat say you of reading, an other help to a godly life?*

A. To the end wee may vse this helpe with more ease, fruit, and benefit, fve points are to be considered. First, what is to be read. Secondly, who should reade. Thirdly, whē they should reade. Fourthly, why? and to what end. Fifthly, how? and in what manner?

Q. *What is to be read?*

A. Principally the holy Canonick Scriptures of the Old and New Testament, fitly called the Bible, because it is the Book of

How reading is to be used with fruit.

1. The Bible especially to be read.

*Psal. 19. 7.
and 119. 1.*

*Profitable
Treatises of
godly di-
uines of the
larger sort.*

of all bookes, to further men in the way to the Kingdome of heauen: so highly commended by the holy Ghost (the Inditor thereof), that it would inflame and raniſh a moſt frozen heart with the loue and deſire of it.

Q. What ſay you of otherbookes?

A. There be diuers, penned by learned and godly Diuines, very profitable to make men wiſe and ſkilfull in the knowledge of heauenly things: wherof ſome bee more large, and ſome more brieſe. Of the larger ſort are *Caluins* Inſtitutions, *Peter Martyrs* Common places, *Bezæes* Q. Q. and Confeſſions, Maſter *Perkins* works, containing the ſumme of many learned Authors, in a plaine and profitable manner; beſides diuers others, which doe not only tend to the encreaſing of knowledge, but alſo (among which the Author of theſe ſeuene Treatiſes here abbreviated doth excell)

cell), to the keeping of a good conscience, and to the leading of a Christian and godly life.

Q. What say you of the briefer sort?

A. This last age of the Church hath been that way very fruitfull in good Treatises, and sound Catechismes, penned not only by the Diuines of Germanie and France, as *Vrsinus* (& the Diuines of *Hydlebirg*), *Caluin*, *Viril*, and others, but also of this Realm of England. For besides that learned & godly Catechisme, penned by y^e reuerend mā of God, *Dr. Nowel*, (sometime Deane of *Pauls Church*) fundry other haue come abroad in print; among which there is one called, a Treatise of Christian Religion, or the Body of Diuinity; and another called, the Guide to true Blessednesse. It were endlesse to reckon all, much more to reade all; and in reckoning vp a few, a man may leaue

Sound Catechismes and Treatises of the briefer sort.

leauē out as good as he putteth in. Therefore let euery Christian (by the aduice of his godly and learned Teachers) prouide some few of the best, counting them better ornaments to his house, then vaine pamphlets (whereof the world is full) and wanton Pictures; esteeming them other manner of household implements then Cards and Tables, and such like stuffe.

Q. What say you to bookes of Controuersie?

Bookes of Controuersie not so expedient for all Christians.

A. These tend not so directly to the leading of a godly life; neither be so expedient for all Christians; except they be of extraordinary capacity and memorie, and haue more time and leisure then the common sort vsually haue; and bee conuersant with such as bee infected with Poperie, or entangled with some other errour or superstition. And the truth soundly learned, loued, and believed, will be

bee a sufficient bulwarke to a good conscience, against all ca- uils of Schismaticks and Here- tickes. Yet if any man be of ca- pacity, and haue occasion, let him reade Doct^r *Willer* his *Synopsis* or *View* of *Papistrick*, &c.

Q. Who should reade?

A. Christ commanding the Iewes to search the Scriptures, exempteth no sexe, age, calling, or kind of people, Ioh. 5. 39. And *Iohn* writing to all sorts, children, fathers, and young men, intimateth that all these sorts should reade: children, for the seasoning of their young yeetes, as *Timothy* did, who was brought vp in the Scriptures from his childhood: and the children of the elect Lady. And young men, that they might be the better able to hold out a- gainst Satan, whom (by the grace of God, and helpe of the spirituall sword) they haue al-

Q ready

2 None ex-
empted frō
reading.

Prou. 22. 6.
2. Tim. 3.
15.
1. Ioh. 1.
&c.
1. Ioh. 2. 12
13. 14.

ready in part overcome. And old men, that they might by reading of the things written, (compared with the things they haue obserued in the course of their liues) bee further confirmed in the faith and knowledge of the wisdom, power, truth, iustice, and goodnesse of God, punishing the wicked, prouing and rewarding the godly, euen in this present life; and so (with the vse of other good meanes) bring their gray haire with peace vnto their graues.

Q. When should men reade?

3. *A constant course to be obserued in reading.*

They who cannot keep a constant course, must reade when they can.

A. All Christians that are able, and haue leisure and abilitie, must keepe a constant course herein; chusing such houres of the day, and spending so much time as they can spare from other necessary duties and refreshments. As for such as haue (by reason of their callings and occasions) many lets, and little or no leisure, they must reade when

when they can; and be so much the more carefull to spend some part of the Lords day in the performance of this duty,

Q. Why, or to what end should men read?

A. The Apostle in his second Epistle to *Timothy*, setteth downe foure severall vses of the written word of God, whereof the first is for doctrine or teaching; the second for conuincing or confuting; the third for correcting and reprobuing; the fourth for instructing in righteousness. And in the Epistle to the Romans, there is a fifth, which is consolation, with which patience is ioyned.

The first end then is for doctrine, which is necessary for the enlightning of the minde, and directing of the iudgement to the knowledge and acknowledgement of that truth, which is according to godlines. Without this knowledge the heart

4. Five ends of reading.

Rom. 15. 4.

1. For information in doctrine.

TIT. 1. 1.

PROV. 19. 2

is not good, but blind and brutish; and he that is not well seasoned with this doctrine, is apt to deceiue, and bee deceiued, walketh vncomfortably (as it were in the darke) with much wearinesse and deadly disquietnesse.

2. For refresh-
tion of
cyrours.

Mat 7. 15.

Mat. 16. 6.
12.

1. Ioh. 4. 1.

Heb. 4. 12.

The second end of reading is the refuting of errours and false doctrines, especially such as are rise in our owne time, as Poperie, Iudaisme, and Anabaptistry. For Christ willeth his hearers to beware of false Prophets: and more specially hee chargeth his Disciples to beware of the leuen (that is, of the false doctrine) of the Pharisees and Saduces. And *Iohn* exhorteth all Christians to try the spirits, that is, the Teachers, whether they bee directed by the spirit of truth or lies. In this respect Gods word is compared to a sword with two edges, as seruing not onely to confirme the

the truth, but to cut off errors.

The third end is to reprove & condemne all vices, finnes, and faults as odious things, and such as God cannot abide, and especially such as wee our selues are guilty of; whether they lie lurking secretly within vs, or cleue to vs in our behaviour and outward actions.

The fourth end is instruction and admonition, to walke in all the waies of God as deare children; not onely departing from euill, but doing good, as *Abraham, Iob, David, Zachary, Elizabeth*, and other deare seruants of God haue done.

The fifth and last end is for comfort and encouragement, when mans heart is cast downe with a sight and sense of his owne finnes, wants and vnworthinesse; or with the consideration of the finnes and miseries of others, and of Gods iudgements either present or approach-

3. For re-
proofe of
vices.

4. For ad-
monition to
walke in
the waies
of God.
Gen. 26. 5.
Iob 1. 1.
Psal. 119.
Luk. 1. 16.

5. For con-
solation.

ing: for which purpose the word of God read and heard, is a plentiful store-house & fountaine, from whence may be fetched abundant consolation. And not onely the new Testament, which is properly called, *good or glad some tidings*, because it *cheareth the heart*, as good newes doth the heart of him that is in heavinesse; but the old also, which in that respect is said to *reioyce the heart*, to *enlighten the eyes*, to be *more desirable then gold*, yea then much *fine gold*; to be *sweeter also then the honey*, and the *honeycombe*.

Q. How should men read, to profit thereby?

5. To reade
with profit.

1. bring
Faith and
Repentance

2. Use
prayer.

3. Be in-
structed in
the grounds
of religion.

A. To say nothing of faith and repentance whereby the heart is purged, and of prayer wherewith every good exercise ought to begin and end; they that will profit by reading, must be carefull to be well instructed in the grounds and principles of religion:

religion : and for that end to imprint well in their memories some one or two sound Catechisines ; either those that haue been named before in the answer to the first question of reading, or some other like to them ; remembring the old and wise saying, *Reade not many things, but reade much* ; that is to say, reade not many bookes, but make choyce of some of the best, and reade them thoroughly, and often ouer : else, though we bee well affected and moued by hearing & reading, these good affections will soone die, and good motions will soone vanish as the sparkles of a furnace ; because the heart is not well seasoned with sound and sauing knowledge, which will keepe a man from many errors and fond opinions. It will bee also a good helpe to vnderstand cleerly the summe and contents of the seuerall chapters and

4. *Reade not many things, but much.*

5. *Well vnderstand the summe, and scope.*

Q 4 Psalmes

6.
*Confer with
the learned.*

7. *Add me-
ditation.*

8. *Abandon
wandring
thoughts.*

9. *Mark
what is
read.*

10. *Wisely
apply all.*

Psalmes that wee shall reade, with the drift and scope of the whole booke. Further, it will bee expedient where things seeme difficult to confer with the learned, and reade some sound interpretors where opportunity and ability serueth; whereunto if meditation (an other priuate helpe) bee added, we shall be much more holpen. Besides, wee must (for the time we set apart to reade in) labour (as in hearing) as much as may be, to abandon the wandring of the heart about other matters; and to bend our minds to mark what we reade, wisely applying things to our selues; and earnestly desiring to profit by the. If we reade thus, wee shall finde our iudgements enlightened, our willes enclined to embrace that which is good, and to shun that which is euil, and our selues much holpē forward to the leading of an honest & godly life.

Q. Seeing

Q: Seeing the fruit and benefit of reading is so great, what keepeth men from such a holy and profitable worke?

A. Because men follow the world so hard, and are so intangled with cares of this life, that they can finde no leisure to reade Gods word, or any other good booke. Others take such full scope in play and pleasure, as they cannot attend any such sad matters as they count them: others through idlenesse, sloth, swarmes of vaine cogitations, dangerous lusts, and vaine communication neglect this necessarie and profitable dutie. Hence it commeth to passe (to say nothing of them that neither can reade, nor are willing to learne) many that can reade, and might finde leisure thereunto, either reade those things which they ought not, as vaine, idle, vnflauory and vnprofitable bookes and Pamphlets, or o-

Hindrances from reading.

1. Cares of this life.

2. Pleasure.

3. Idlenesse.

4. Delight in vaine bookes.

Q 5. ther-

Unprofitable reading.

1. *By line and leisure.*

2. *By snatches.*

3. *For fear, shame, or novelty.*

4. *By ceremonious tasks.*

therwise then they ought. For some reade the Bible, and other good books by line and by leisure (as we say); whē they want company, or cannot go abroad, nor know not well what else to doe. Others reade by snatches, a chapter heere, and 3 chapter there, here a leafe, and there a leafe, as it taketh them in the head; or as occasion is offered by some question moued, or some scruple that commeth in to their mind. Some reade for feare, shame, fashion-sake, or curious novelty. Others ceremoniously tye themselves to a taske; not much vnlike those superstitious persons who put holinesse in the deede done; as if the very action it selfe (ioyned with a good intention) were pleasing to God. Others are hindred by foolish bashfulnessse to breake off company; besides that dulnesse, coldnesse, vnwillingnesse, yea rebelliousnesse

neſſe to euery good duty, which is bred in our corrupt nature. Wherefore whoſoeuer will ſo uſe this holy dutie, that hee may thereby be furthered in a godly life, and bee holpen forward thereby toward the kingdome of heauen, muſt ſhake off theſe lets, and bee conſtant and conſcionable therein; and remember for the quickening of himſelfe thereunto theſe few briefe obſeruations, firſt, that the greateſt part of profeſſors ſhall find moſt profit by going ouer a few good bookes often, yea much more then by reading ouer many ſlenderly and ſuperficially; which hindreth ſound iudgement, and confoundeth the memory. Secondly, that it is found by experience, that a good booke is of moſt Chriſtians little ſcene into at once or twice reading ouer, much leſſe the uſe and fruit of it reaped by dull heads, ſlippery memories, and weake

weake practisers. Thirdly and lastly, whereas many are not able by reason of the weaknesse of their minds, and shortnesse of their memories to meditate of diuine matters; attentive and conscionable reading may serue in stead of holy meditation, being (as hath been shewed) a singular helpe to true godlinesse.

CHAP. XII.

Q. *What be the extraordinary helps to a godly life?*

A. Such as are not common or daily in vse, but according to the extraordinary occasions which God offereth. And these are specially two: First, holy feasting or thanks-giving. Secondly, holy fasting.

Q. *What is holy feasting?*

A. It is a solemne profession
of

Feasting & fasting extraordinary helps to a godly life.

What holy feasting is.

of our most heartie thankfulness to God, either for deliuering vs (euen aboue our expectation) from some great euill, pressing or approaching; or for bestowing some speciall good thing, that we scarce looked for; testified by a more then ordinary (yet lawfull) vie of the comforts of this life, and especially with more feruent and ample prayer and thanksgiving to God, and liberalitie to our brethren.

Q. What example haue you of the practice hereof?

A. Of the publike practice (to which the priuate may bee proportioned), we haue a cleare and liuely example in the book of *Ester*: where it is shewed, that the subtill and cruell plot of wicked *Haman* against the Church being both discovered and disappointed, and the King made of a heauy enemy a mighty friend, the people reioyced

and

An example of holy feasting.
Heb. 8.10.
17.

and praised God with mirth and feasting, sending portions one to another, and gifts to the poore.

Q. What is holy fasting?

What holy fasting is.

A. A solemn profession of our repentance, by abstinence from the affaires and comforts of this life, so farre as may stand with comlineffe, and as our infirmities will permit; for the humbling of our soules, and sharpning of our prayers, either for the remouing of some great euil felt or feared, or for the obtaining of some great good thing inward or outward, that is wanting and desired.

Q. What is the benefite of these two helpes?

The benefite of holy fasting and fasting rightly performed.

A. Very great, if they bee performed as they ought, in faith, and with the reading, hearing, and meditation of the Word, with singing of Psalmes, and Christian conference: for by the one we shall be raised vp to
a ioy-

a ioyfull recording of Gods wonderfull kindnesse, and by the other, brought low for our owne vildnesse more specially considered; and by both of them our hearts shal be drawne exceedingly to more obedience and loue of God, with a continuall care of renewing and keeping our couenant with him, and so be effectually strengthened to goe forward in a godly life.

Q. What speciall encouragement haue we for the performing of this holy fast, being an exercise which our corrupt nature (in this licentious age) is hardly drawne unto?

A. We haue this encouragement, that it was neuer vsed by any of the seruants of God in vaine, and without effect; but that either they obtained the remouing of the euill felt or feared, or the enioying of the good thing desired, or at least, strength

Fasting neuer used in vaine by any Saints.

strength to stay themselves on
 God, with assurance that his
 grace should bee sufficient for
 them, as the examples of Han-
 na, David, Hester, Ezra, Da-
 niel, Paul, and others
 doe plainly
 shew.

THE

THE



THE FOVRTH
BOOKE.

CHAP. I.

Question.



*What is the drift
and summe of this
booke?*

A. To shew
that euerie true
beleeuing Christian must haue
direction for this life every day,
and not to serue God in grosse;
or by the great (as we say); and
to shew what this direction is
and the parts thereof, and that
it is not tedious, but rather plea-
sant and comfortable: for it is
not sufficient (though it may
seeme so) to know, first, who is a
true beleeuier, as Lib. I; second-
ly,

*Summe of
the fourth
booke.*

*Necessity of
a daily di-
rection.*

ly, what life such a one must leade, as Lib. 2; thirdly, what helps are requisite to the leading of such a life, as Lib. 3: but also what direction is requisite thereunto.

CHAP. II.

Proved.

Q. *H*ow is that proved?
A. By plaine texts of Scripture. *Zacharie* saith, that the end of our redemption is, that we being deliuered out of the hands of our enemies, might serue the Lord without slauish feare, in holinesse and righteousnes all our daies, Luk. 1.75. And *Peter* saith, that we who call God Father, should passe the whole time of our dwelling here in religious feare, 1. Pet. 1.17. And *Paul* willeth vs, that there be not at any time (early or late, in youth or age, prosperity or aduersity) in any one of vs an euil hart, Heb. 3.12.

Q. What

Q. What doe these testimonies conclude?

A. They doe inforce thus much, that wee ought to call in our hearts and affections from carrying vs disorderly against duty any day; and that we consecrate our selues to God every day, not passing ouer all to the Sabbath, as the manner of many is (who if they were wel obserued, keepe the Sabbath day full slenderly), but that we walk with God one day, as well as an other.

CHAP. III.

Q. How else is that proued?

A. Because we are charged not onely to clense our waies, by taking heed to them, according to the Word, Psalm. 119.9: and to doe all things to the glory of God, 1. Cor. 10. 31: and to take heed to our waies, Psal. 39.1: and to keepe
our

our hearts with all diligence, but also to doe this daily.

Q. How appeareth that?

A. *Ioshua* being a Prince greatly busied, and that not onely in matters of peace, but of warre especially (which are more tumultuous, and full of distraction) is commanded notwithstanding to meditate and exercise his mind in the booke of the Law day and night; that is constantly, early and late, and all times of the day, *Ioshua* 1.8. And *David* professeth, that his loue to the Law of God was such, that he did meditate therein all the day long, *Psal.* 119.97. And in another place hee saith, euery day I will blesse thee, and praise thy name for euer and euer, *Psalme* 145. 2. *Salomon* saith, speaking of Gods commandements; bind them alwaies vpon thy heart, *Prou.* 6. 21. and why should not mens hearts be daily giuen to the Lord, who

is

is most worthie of them? what haue we to doe in the day more necessary, more profitable, more sweete and comfortable, as will one day appeare to all, yea euen to them who now will take no knowledge of it?

Q. What other proofes haue you for this out of the new Testament?

A. Very pregnant; Paul saith, Herein I exercise and busie my selfe, that I may haue a cleare and good conscience before God and men, and that alwaies, Acts 24. 16; that is one day as well as another, and one time of the day, as well as another time: which cannot possibly bee performed, except a man tye himselfe to take heed to himselfe at all seasons; first and chiefly in respect of God, who seeth the heart and inward affections, and also of man, who seeth the outward actions and behaviour; and in another place (speaking

king of the promise of eternall life) he saith, *to the which promise our twelue tribes alwaies (or euery day) seruing God night and day hope to come, Acts 16.7.*

Q. What obserue you herein?

A. I obserue this, that hee saith not barely, that they serued God (which all men will grant ought to be done, at least vpon the Sabbath, and at some other set times), but that they looked to it alwaies day and night, euery day of the weeke, and euery houre of the day, both morning and euening and mid-day with earnestnesse constancy and continuance.

CHAP. IIII.

Q. What is the third reason?

Third reason.

A. Because so many parts of a daily direction are set downe and commanded by God

God in his word, as may serue to guide vs safely and holily throughout euery day; for we are directed there, how to begin the day, how to proceed in the seuerall actions thereof, and in what sort to end the same. How to carrie our selues at home and abroad, alone and in cōpany, how to vse prosperity, & how to behaue our selues in the day of aduersitie: and that therefore one day as well as another, is to bee consecrated to God, and not left free to our selues, to passe it as wee thinke good, as many (euen of such as professe the Gospell) doe in a very vnprofitable and vncomfortable manner.

Q. Can you proue this by Scripture?

A. Yes, for (besides the testimonies alleaged before) where it is said, Eschew euill, and doe good; seeke peace, and follow after it, Psalm. 34. 14. Cease

Cease to doe euill, and learne to doe well, Esay. i. 16. 17. Can we be so grosse, as to imagine, that this is to be done som one time of the day only, and not rather all the day long? Further, where the Wise man saith concerning the precepts and instructions of God our heavenly Father, *bind them vpon thy hart* (as most soueraigne preseruatiues), *and tye them about thy neck* (as most precious Iewels), *it shall leade thee as thou walkest*, *it shall watch for thee* (as a Sentinell), *when thou sleepest*, & *when thou wakest* *it shall talke with thee*, Prou. 6. 21. 22: doth hee not plainly shew, that God hath not left the guiding of our liues in our owne hands; but hath left order in his word, how the whole day should bee passed from our vprising to our downe lying?

Q. How else may this be produced?

*A. The duties required of vs
are*

are either the duties of the Sabbath (for which the fourth commandment giueth direction); or the duties of the fixe dayes, and these are either common to all Christians, as faith, hope, loue, praier, watchfulnes, meeknesse, patience, mercy, sobrietie, iust dealing, truth, contentment, &c; or peculiar to vs, in respect of our particular callings, for which the word of God both in the commandements and infinite places besides, doth giue plentiful directions, Prou. 6. 23, 2. Tim. 3. 16, & requireth them euery day. Moreouer (to omit other diuisions) man during the whole time of his life, is either afflicted or merry; if he be merrie & in prosperity, the Spirit of God directeth him to bee of good comfort, reioycing in the Lord, singing of Psalmes, &c; if he be afflicted, he is directed to consider (namely, the causes and vses of his affliction), and to

R

pray

pray and call vpon God for a blessed issue, Eccles. 7. 16. James 5. 13.

Q. Is it possible to vse all the helpes, and to performe all the duties of Christianity every day?

*All helpes
cannot be
daily.*

A. No: for a man may bee hindred necessarily from some of them, as reading, and hearing the Word, receiuing the Sacrament, Christian conference, &c; by sicknes, imprisonment, continuall imploiment, want of meanes and oportunitie. Therefore no man is tied to the vse of all the particulars every day, which were impossible; but only to the vse of such of the, as he shall bee able to performe; and that in such a manner, as hee may giue vp euery night a comfortable account to God, for the Christian passing of the day.

CHAP. V.

Q. VV *What is the fourth reason to proove, that there ought to be a daily direction?*

A. The fourth reason is taken from the consideration of the danger and inconuenience, arising from the neglect of this holy duty: for he who doth let loose his heart any day, or any time of the day to worldlinesse, intemperance, or any vnlawfull liberty, is like to be caught with the deceitfulnesse of sin, and to fall into the snares of Satan, who sleepeth not. In respect whereof, the Apostle biddeth vs be sober and watch, 1. Pet. 5. 8. Yea *Paul* exhorteth vs, to watch in all things, and consequently at all times, 1. Tim. 4. 5. Besides, experience teacheth, that a man falling in this case, shall not easily recouer himselfe, but bee

Fourth reason.

Hurt without direction.

more weakened and indangered by one houres negligence, then relieued and holpen by the diligence of many daies.

Q. How make you this point plaine by some comparisons?

*Shewed by
compari-
sons.*

A. As hee that hath a long iourney to goe, will not count this a sufficient direction to vnderstand, that his way lyeth East-ward, or West-ward, &c; but will note by what townes he must goe euery day, how hee must passe from one to another, what turnings there bee on the right hand, & on the left hand; that at night he may reioyce, that he is so much the neerer his iourneys end (and that in safetie & quiet) then hee was in the morning when he set forth; and hath not (with the greatest part) lost his labor by going out of the way; so ought a Christian to doe in the pilgrimage of this world.

Q. What other comparison haue

have you?

A. As a noble mans steward doth not make a general reckoning of much money laid out, but writeth the particulars of that he payeth and receiueth, to the end hee may discharge his dutie, and neither deceiue his Master nor himself; so and much more (as the Christian life is more worth then all earthly treasures) ought euery seruant of God look daily to his waies, that his account for the talent committed to his trust, may least trouble him at night when hee goeth to bed; and consequently at the day of his death, when his body is to returne to the dust, and his spirit to God, the giuer of it.

CHAP. VI.

Q. **B***E there any other reasons?*

R 3

A. Yes:

Other reasons for a direction.

A. Yes: for first, he that resolueth with himself euery morning to looke to his waies all the day following, and to keepe a good conscience towards God (the searcher of his heart), and towards men (the witnesses of his behauior); and in a word, to follow this daily direction, shall find it of great force to keepe him well when he is wel, and to raise him vp when hee is fallen, and to stay him, that hee go not further from God; whereas such, as haue onely a mind to doe well in generall, and do not set themselues particularly to obserue their waies, but as it falleth out; shall fall more often and more dangerously, and recover themselues againe with greater difficultie.

Q. What other reason is there?

A. It is plaine, that God requireth a daily & howerly looking to our waies, not only by those parti-

particular scriptures which haue been alleaged already, but also by the commandemēts of the moral law; which are giuen for our direction, not onely some certaine dayes or houres, but to direct vs euery day, and euery houre of the day, a thing so cleare and manifest (as might be shewed by a particular suruey of euery commandement) that none can deny it. Besides, as to esteeme one day more then another (except it be the Lords day), and to ascribe more holinesse to one day then to another, is superstition: so to giue liberty to flesh any one day or houre of the day, is prophane-nesse and hypocrisie. Finally, if our whole conuersation must be in heauen, and not some part thereof onely, Phil. 3.20; it followes, that we stand in need of some daily direction to keepe our hearts there continually.

CHAP. VII.

Q. **W***hat is this daily direction?*

What this direction is.

A. It is a gathering together of certaine rules out of Gods word, whereby wee may be enabled euery day to liue according to the wil of God, with a faithfull and constant endeavour to please God in all things euery day to his praise, and to the sound peace of our owne soules and consciences.

Q. *What points obserue you in this description?*

4. Things concerning this direction.

A. I obserue foure things; first, that there must be a gathering together of certaine rules, Psal. 119. 9. Secondly, that there must be a carefull endeavour to follow them, 1. Chron. 28. 7. Thirdly, this endeavour must be faithfull and constant, Psal. 78. 34, and 119. 10. Titus, 2. 12. Fourthly, that there must bee a plea-

pleasing of God, & a procuring
of true peace to our soules, Col.
1.10. Act. 24.16.

CHAP. VIII.

Q. **W***hat is the first ne-
cessarie part of the
daily direction?*

A. To bee truly humbled
for our sinnes, according as
(through the due examination
of our liues by the Law of God)
we shall see the greatnesse and
hainousnesse of them more or
lesse.

Q. *What is the second?*

A. To bee raised vp in the
assured hope of the forgiuenesse
of them, by the promises of
God in Iesus Christ.

Q. *What is the third?*

A. To prepare our hearts to
seeke the Lord, and to keepe
them fit and willing thereunto.

Q. *What is the fourth?*

R 5

A. To

8. *Necessa-
ry parts of
this directi-
on.*

A. To arme our selues strongly and resolutely against all euill and sinne, fearing more to offend the Maiesty of Almighty God, then any thing in all the world besides.

Q. What is the fifth?

A. To nourish our feare, and loue of God, and our ioy in him more, then in any thing else; and (as those that looke for his comming, 2. Thes. 3. 5) to endeaour to please him in all things, as occasion shall be offered.

Q. What is the sixth?

A. To continue our vnfaigned thankfulnessse to his diuine Maiestie for benefits already receiued, and certainly hoped for hereafter.

Q. What is the seuenth?

A. To watch ouer our owne hearts and waies, and to pray for stedfastnesse and constancie in these.

Q. What is the eighth?

A. To

A. To keepe and hold fast our peace with God, and so to lye down with it at night, when wee lay downe our bodies to rest.

CHAP. IX.

Q. **T**O make a more full declaration of the eight former points, what say you to the first?

A. We must be displeased with our selues, and humbled euery day for our sins, as namely, deadnesse of heart, idlenesse, vnprofitablenes, vncharitablenes, rashnesse, wrath, lust, &c, and not lye downe and sleepe in them: For that which the Apostle saith of wrath (that the Sun must not goe downe vpon it, Ephes. 4. 26; for wrath resteth in the bosome of fooles, Eccles: and the Apostle saith, that the wrath of man worketh not the righte-

1. A declaration of these eight.

righteousnesse of God, Iam. 1. 20) is true of all other finnes; and *David* did euery day wash his bed, and water his couch with teares, Psal. 6. 6. Yea, the very bodie, roote and fountaine of sinne is daily to be bewailed, Psal. 51. 3.

Q. What say you to the second?

*a. Assured
by faith.*

A. We ought likewise euery day to be raised vp to a cheerful and liuely beleeuing, that our finnes thus acknowledged, bewailed and repented of are freely forgiuen, and that onely through the satisfaction of Iesus Christ.

Q. How may wee be assured of this?

A. By diuers cleare testimonies and examples of holy Scripture: at what time soeuer a sinner repenteth, &c. Ezech. 18. Act. 2. 38. Matth. 26. 75. 2. Sam. 12. 13. 2. Chron. 33. 12. 13. Luk. 15. 17. 18. 19. 20. out of which

which it may be soundly gathered, that whensoever true repentance is found, there forgiveness of sinnes is ioyned with it; and therefore such as acknowledge and bewaile their sinnes, which the first rule requireth, may with good warrant embrace and beleeue the remission thereof.

*How this
may be.*

Q. How else is it proved?

A. The very selfe same thing is taught vnto vs by the fifth Petition of the Lords Prayer; where all the faithfull being willed daily to beg the forgiveness of their sinnes at the hands of Almighty God their heavenly Father, are thereby assured that the Lord will bestow the same vpon them, (finding their hearts mercifully inclined to forgive others), Matth. 6. 12. and 7. 7. 8. &c.

Proved.

Q. What say you to the third point?

A. How necessary it is to haue

haue our hearts and minds well disposed and armed against all sinne; especially against our speciall infirmities, and to hold the masterie ouer them, keeping them in feare to offend, and in care to please God continually, may appeare by the Scriptures alleaged before, Hebr. 3. 12. &c. as also by our owne experience, which may teach vs, that euery day wee are strongly haled to some sinne, by one occasion or another.

Q. What say you to the fourth and fifth?

A. The fourth and fifth, that is, the fleeing of euill, and following of γ which is good, proceed frō the third, that is, a hart well disposed, armed & resoluēd heerein, as the branch proceedeth from the stocke or body of the tree; for if wee daily and hourelly feare to offend God, and withall desire and endeavour to please him more then

4.5.
*Flying euil,
doing good.*

then any creature in the world, it cannot be but we shal eschew euill, and doe good, and so (by the mercy and blessing of God) euery day not onely auoid reprochfull sinnes, but also performe many Christian & commendable duties.

Q. Must a Christian spend the whole day in prayer, reading, hearing of Sermons, and such other duties of the first Table?

A. No: except it be the Sabbath day, but in one lawfull businessse or other; as husbandry, handy-trade, Merchandize, &c: all which must be done in faith, and not (as the manner is) chiefly for the belly, and other carnal respects, 1. Cor. 10. 31: carefully auoiding the commo corruptions that cleaue to vnbelieuers in doing the selfe same things, Mat. 6. 32. And thus going to worke, Christians doe and ought to be merrie in their worke, and at their meat, Deut.

The whole day (except the Sabbath) is not to be spent in religious exercises.

12.18. and 28.46. Ephes. 5.18. Col. 3. 16. while as they who outwardly seeme most merrie at these two (especially at their meate), haue more cause to mourne and lament, Eccles. 7.8. Luk. 6.25.

Q. What say you to thankfulnessse the sixth part of this direction?

6. *Thankfulnessse.*

A. This dutie must bee renewed euery day, because the mercies of God are euery day renewed vpon vs, Lam. 3. 23; and because his mercies endure for euer, as it is often repeated (besides other places of Scripture) in the 136. Psalm, where the Prophet doth in euery verse (there being 26. in all) repeate this golden sentence, *for his mercy endureth for euer:* and Paul saying, *in all things bee thankful;* sheweth, that our whole life ought to bee (as it were) a perpetual thank-giuing, 1. Thes. 5.18.

Q. What

Q. What say you to watchfulnesse and prayer, the seventh direction?

A. These two must be continued throughout the day : for watchfulnesse preserveth the life from offence, as the eyelids doe preserve and defend the tender apple of the eye; and prayer is the helpe and handmaid thereunto, Luk. 18. 1. 1. Thes. 5. 7.

Q. What say you to the eighth, which is the keeping of our peace with God?

A. This peace betwixt God and vs, that passeth all vnderstanding, being the sweet fruite of the seven former directions, and without which no day of our life can bee truly counted a merry day, must bee carefully kept and maintained euery day. For being iustified by faith, wee haue and do enioy it, Rom. 5. 1. And how can wee reioyce alwaies, as wee are commanded, Phil.

7. Watchfulnesse.

8. Keeping our peace with God.

Phil. 4. 4, except wee haue peace with God at all times, without which there is no true ioy.

Q. Will it not bee hard to follow all these rules?

*This will
not be hard*

A. No: because if but one of the eight rules be thoroughly followed, all the other will bee familiar; seeing they all hang together as the linkes of a golden chaine: for a man cannot arme himselfe with a mind free from the loue of the sinne present, but he must needs hate the sinne past, desire and imbrace the forgiuenesse therof by faith, and finde rest in his soule, and bee filled with thankfulness, &c.

Q. When a man hath attained to this, to follow all these directions, what shall he bee the better?

*Benefit of
this.*

A. His heart being well seasoned with these directions, the froth of his heart and braines (as endlesse and needlesse wandrings,

drings, vaine cogitations, foolish and noisome desires) shall be much restrained and allayed in him; and hee well fenced as with watch and ward against all other baits of this deceitfull world, which his aduersary the diuell shall lay in his way.

Q. What shall wee say of such drowisie professors as content themselves with their present, carelesse, and unsetled estate?

A. These are in extreame danger to goe forward euery one in his owne way, till they be as blind as the mole, as deafe as the Adder, as dumbe in all good communication as the fish, as vnprofitable as the salt that hath lost his saueur, which is good for nothing, no not for the dunghill, but to bee cast out and troden vnder foote. O people much to bee pitied and lamented, who being borne to great honour and felicity euen in this life, doe so contentedly
forgoe

Misery of others.

forgoe it, & suffer others without any griefe or emulation to enioy it: whereas if they were well aduised, they would flie from a licentious life, being but a sweet poyson; and chuse to spend one day godlily (euen for the sound fruit and pleasure of it), rather then a thousand otherwise.

CHAP. X.

Q. **W***hat outward duties must commonly be done euery day, but not of necessity?*

9. Outward duties not perpetuall.

A. There bee nine: first, Waking with God. Secondly, morning prayer. Thirdly, applying of our callings. Fourthly, the right vse of company. Fifthly, right vse of solitarinesse. Sixthly, right vse of prosperity. Seuenthly, right vse of affliction. Eighthly, family-exercises. Ninthly,

Ninthly, the suruey or viewing of the day past.

Q. What is it to awake with God?

A. To awake with God is, when, so soone as we haue broken off our sleepe in the morning, we resolue with our selues to giue him the first fruits of the day, and to make it our first worke to commune with him; lifting vp our hearts in a brieft, yet humble and earnest manner, by thankes-giuing, prayer, and confession of sins to his Maiestie.

Q. What is the benefit hereof?

A. Heereby our hearts shall bee drawne the rather to feare and loue him, reioyce and trust in him. For being first in account with vs, and hauing the first and chiefe roome in our hearts early in the morning (when the wicked imagine mischeife in their beds, and mind worldly

1. To awake with God.

Benefit of awaking thus.

worldly matters so soone as they awake) hee will bee more ready to blesse, preserue, and comfort vs all the day long.

Q. What is required in morning prayer?

2. Morning prayer.

A. That we content not our selues with this quiet & secret looking and lifting vp our harts to God; but that before we enter vpon any businesse and affaires, we doe (if it may bee accomplished) solemnly vpon our knees make profession of our repentance, taking to our selues words (as the Prophet saith, Hos. 14. 3.) that is, vtering of our complaints, requests, and thankes-giuing with our mouthes, preparing our selues by meditation thereunto.

Q. What is more specially to bee obserued in offering vp this morning sacrifice to God?

Speciall observations in prayer.

A. Herein it shall bee very expedient in our complaining to make mention of those speciall

all finnes, whereby wee haue most displeased and dishonoured God; and in our thanksgiving to mention and call to mind some speciall fauour receiued at his hands.

Q. What say you to mens particular callings?

A. When we haue thus offered vp our morning sacrifice, and giuen to God that which is Gods, we must also giue to *Cesar* that which is his, chearefully and faithfully, applying our selues (if wee bee seruants) to serue our bodily masters: otherwise to performe such duties as God hath fitted vs for, and called vs vnto.

*3. Discharge
our callings*

Q. Why so?

A. Because we are commanded and encouraged by God so to doe, *1. Thes. 4. 11. Prou. 6. 6. &c.* and in diuers other places; and therefore wee are to vse all diligence herein, *Ier. 48. 10.* being assured of good successe, *Psal.*

*Reasons
why.*

Psal. 1. 1. 2. 3 : and that performing such duties with heavenly mindes (which is a high point of true godlinesse), wee shall not coole any grace or quench any holy affection in our selues, but rather kindle and encrease the same.

Q. How must we behaue our selues in company?

*4. Right use
of company.*

A. Herein three things must be obserued: first, that wee bee harmelesse, leauing no ill sauor behind vs, either by our speech or behauiour. Secondly, that wee frame our selues to beare with, & forbear one another, being ready rather to put vp a great deale of wrong then doe a little. Thirdly, that we be carefull both to get some good by the speech and example of others, and also to do some good to others by our owne.

Q. How must wee spend the time, when we are alone?

*How to be
solitarie.*

A. No lesse carefully then
when

when we are in company, both in auoiding that which is euill, & doing of that which is good: yea rather, much more because we want that bridle to restraine vs from sinne, and that spurte to quicken vs to vertue, which we enioy when we are in good and godly company.

Q. How are prosperity and the lawfull comforts of this life to be used?

A. Wee must vse them very warily and circumspectly, euen as strangers or pilgrims, not swelling or growing insolent, neither waxing idle and prophane; but vling them with such sobriety and moderation, that wee may bee the better by them, 1. Cor. 7. 29. 30. 31. 1. Tim. 1. 9.

Q. How must we be affected, touching affliction?

A. We must be ready to receiue the same with such meeknesse and humility, that our pa-

6. Right
use of pro-
sperity.

7. *Right use
of afflictions.*

tient minds may be knowne to all, Phil. 4, wisely waying with our selues, first, what, and who wee bee that are afflicted, euen most vile and wretched sinners, who haue deserued a thousand times more. Secondly, who it is that doth afflict vs, euen God onely wise, good, and righteous. Thirdly, what is the end and fruit of our affliction.

8 *Family-exercises.*

Q. What say you to family-exercises, as prayer, reading, &c.

A. I say, that considering how ready we are to be drawne from God, & to forget all good duties, these exercises are to bee performed constantly and reuerently, and especially prayer is euery day to bee solemnly offered vp to God.

Q. How must wee view the day past at our lying downe?

9. *Viewing
of the day
past.*

A. By looking backe, and considering what good wee haue done, and in what maner; as also what duties wee haue omitted,

mitted, and what sins we haue committed, what blessings we haue enioyed, and what crosses we haue met withall, and accordingly labour to bee affected as occasion is offered, with godly reioycing, or godly mourning, giuing thanks to God for his mercies, and reconciling our selues to him for our sinnes, and so lie downe in peace, ready (if it be the will of God) to make our bed our graue, resolving (if we liue) to shun the sinne for which we haue smarted, and to goe on more and more constantly and cheerfully in the good duties wherein wee haue been comforted.

CHAP. XI.

Q. **W**hat is the benefit of this direction?

A. Very great. For, first,
S 2 though

*Benefits of
this direction.*

1.

2.

though (blessed bee God) the light of the Gospell hath shined a goodly time in diuers corners of this land; yet few (in comparison) are to bee found that be able to guide theselues with sweet peace through their troublesome liues. Secondly, without it (or the like in substance) none can bee long well settled to spend the day religiously; and to passe cheerfully from one duty to another, without too much toyle and tediousnesse; and to rise out of their falles, and to keepe themselves well whiles they are well.

Q. What other benefit is there of it?

3.

A. Thirdly, it will teach vs in particular manner how to lie downe, and how to rise vp; how to labour, and how to rest; how to reioyce, and how to mourne; how to feast, and how to fast; how to behaue our selues in company, and how to be solitarie.

Fourthly and lastly, this course will teach vs by prooffe and experience, that the Christian life hath no match for ease, pleasure, and delights; and those most sound, permanent, and vn-speakeable, as being able to giue vs heauenly mindes, euen when wee deale in earthly matters; and to fill vs with spirituall peace and ioy, when wee haue much bodily paine and worldly sorrow.

Q. Seeing the well ordering of our liues, according to such a direction, is such a treasure; what is the speciall impediment and hinderance vnto it?

A. Surely this, that men will vse no diligence and constancy in it; for such is their frowardnesse, that notwithstanding they find by common experience, that in other trades and professions, though a man haue a naturall aptnesse and inclination to them, yet hee must

what hinders that specially.

bee an apprentice at them, and (as it were) a diligent student in them diuers yeeres (as seuen, or eight, or more) before hee can come to be perfect in them; yet in this most excellent mysterie of Christianity (being a science so farre aboue nature) and euen contrary vnto nature, he is a rare man who will see himselfe to bee constantly guided by the rules of religion but seuen or eight monethes together.

CHAP. XII.

Q. *TO make a more full declaration of the first outward dutie of waking with God, set downe chap. 10; why should we awake with God?*

*Reasons
why wee
should a-
wake with
God.*

A. Wee ought to awake with God, that is, to haue godly and holy cogitations asloone as euer our sleepe is ouer, for diuers

diuers reasons. First, where our chiefe treasure is, there ought our hearts and thoughts first and chiefly to be; but our chiefe treasure, hope, and happinesse is in heauen, laid vp with God in Christ, therefore our first thoughts ought to be heauenly and spirituall. Secondly, such gracious thoughts are good meanes to reuiue & renew that soundnesse of heart, and sweete peace of conscience wherewith we lay downe; and to suppress such roots of bitternesse as will else staine the actions of our life; and to keepe vs in good frame all the day long, which will the more hardly be done of vs, if wee suffer our hearts to range and goe astray at our first awaking out of sleepe.

Q. Wherefore else?

A. Thirdly, because the faithfull haue a promise, that (if they be not wanting to themselves) *Wisedome shall commune*

with them when they wake, Prou. 6.22. that is, God will be ready by the gracious working of his holy Spirit, to bring to their remembrances the sweete and sound instructions which hee hath set down in his holy word. Fourthly, the examples of the Saints of God are encouragements to y^e performance of this holy dutie. What a blessed waking was y^e of *Iacob*, who hauing thought of God at his lying downe to sleepe, & being comforted by him in his sleepe, did awake with ioy & admiration of the greatnes & goodnes of God

Q. How shall they doe, who through barrennesse in good thoughts, are not able to set their hearts aworke?

A. Let such be provided before-hand of some good matter: as first, with all thankfulnessse to acknowledge how they haue been refreshed by their rest and sleepe, and kept from the

*Helpes for
weake ones.*

the manifold dangers of the night both bodily and spirituall. Secondly, let them thinke vpon their glorious and blessed resurrection, whereof their awaking out of sleepe is a liuely image, Psalm. 16. and 17, in the end. Thirdly, let them meditate vpon their spirituall armour, described, lib. 3. chap. 7; or vpon some of the obseruations set downe about meditation, lib. 3. cap. 8; or vpon the parts of the daily direction, set downe cap. 8. of this booke.

Q. What may bee one maine and speciall point for all men to muse vpon?

A. They may muse earnestly vpon the louing kindnesse, free mercy, and vchangeable loue of God in Iesus Christ; the remembrance whereof at our first awaking out of sleepe, will bee more comfortable (if wee carrie such mindes as we should) then any worldly thing

*Gods loue
in Christ is
chiefe.*

can possibly bee vnto vs. For euen as hee that being condemned to die a temporall death, at his very first awaking would cōceiue great ioy, if one should bring him certaine newes that his pardon were obtained, and some good preferment procured for him; how ought hee to reioyce, that being by nature the child of wrath, shall be certified by his owne conscience (the spirit of God bearing witness thereunto) that hee is not onely freed from eternall condemnation, but also made an heire of an euerlasting kingdom.

Q. Will not this manner of awaking with God hinder men from thinking upon other necessarie businesse and duties of their calling?

This hinders not our businesse.

A. No: For a Christian being wel prepared, may in a small space lift vp his hart to Almighty God his heauenly Father; and

and (as it were) salute him with a holy remembring of his fatherly kindnesse; giuing him humble and hearty thanks for his present refreshing and late preservation in soule and body, which is our true waking with God, which will be so farre off from hindring our conscionable cogitation of other things, that it is the only right way to think of them, as they ought to bee thought vpon.

Q. What if (notwithstanding all this furniture of matter) the mind be not strong enough to hold it selfe attentive to such holy meditations?

A. Then if thou hast a fit companion that is awake with thee, seeke to fasten vpon some good matter that may be profitable for you both: but if such a one be wanting, then arise (if it be conuenient) and set thy selfe to offer vp thy morning sacrifice vpon thy knees, as thou art directed.

*Good speech
is a helpe to
such as be
barren.*

directed in the second dutie. But if it bee not convenient to rise (in regard of health, or otherwise), the either reade some part of Scripture, or other good booke if thou bee fitted for it; or else repeate some things by heart which thou hast learned; as some Psalmes, or piece of a Chapter, or at the least (doing it with true deuotion) the tenne Commandements, or Lords Prayer, till thou hast seasoned thy heart and saluted the Lord, (as hath been said), before thou begin to bid the world good-morrow, and to thinke vpon thy earthly businesse.

Q. How is a Christian to busie his mind, while hee is making himselfe ready?

What to minde in making vs ready.

A. Because this vsually taketh vp a good deale of time with most men and women, and especially with some that are more slow about it (though euery one ought to bee as speedy

as hee can), it shall bee good in that time to goe ouer the seuerall parts of the spirituall armor set downe and described, lib. 3. cap. 7.

CHAP. XIII.

Q. **VV**hat say you to the second dutie of beginning the day with prayer?

A. I say, that so soone as we can conueniently, we are to goe about it, and set vpon it, in solemne manner humbling our selues vpon our knees; first, acknowledging the kindnesse of our God, in benefits daily and howerly receiued both to soule and body; and that not onely in generall, but sometimes more particularly, that wee may bee more neerely knit vnto him. Secondly, humbly and heartily recording and viewing our sins, bewailing and confessing them

Morning Prayer.

1. Thanksgiving.

2. Confession.

to God, accusing our selues for them, and being humbled vnder the burden of them, and touched with a speciall remorse for those sins which most pursue vs.

Q. What may bee the fruite thereof?

*Fruit of
humiliatio.*

A. Hereby we shall see our selues to be most vile and wretched persons, infinitely indebted to the iustice of God; and not onely kept backe from carnall confidence and securitie, but also become humble and broken hearted, and send vp most strong cryes to God in Iesus Christ, confidently looking for the pardon of our sinnes, and so find the death of Christ daily fresh, sweete, and sauourie to our soules.

Q. What is to be done in the third place?

3. Petition.

A. In the third place we are to pray earnestly and in faith for grace and power to mortifie our sinnes,

sinnes, and to direct our wayes according to the word of God, and then for al earthly blessings needfull for vs, and further for the feeling of our owne necessities, to be moued with compassion towards our brethren, and to pray for the like graces and blessings to be bestowed vpon them.

Q. Must this be alwaies the first worke of the day?

A. Yes, except it be in time of sicknesse, when men keepe their beds, for then it may bee ioyned with the former direction of awaking with God; and though our paine make our prayers short, yet they must bee no lesse feruent then at other times. And if in health it cannot be our first worke, yet let vs beware, lest our deferring of it, make vs neglect it altogether, but take the next oportunitie that is offered; neither let a light occasion (for such shal ne-

uer

*This must
be our first
worke.*

uer be wanting) make vs deferre it, especially let not our owne sloath and vnwillingnes (which is euer with vs) cause vs to omit it, and slip it ouer.

Q. What is the reason; that many vsing this exercise daily, reape little or no fruit at all by it?

Why many prayers vnfruitfull.

A. Because either they come not to it with humble and well ordered hearts; or else there is some speciall sinne in the way, by meanes whereof it cannot (as it were incense) ascend vp into the presence of God.

CHAP. XIII.

Q. VVhat is to be considered in the third dutie about our callings?

Thirdly, of our lawfull callings.

A. Our minds being thus prepared and well ordered by the two former duties and directions, wee are to set vpon our parti-

particular callings ; wherein three things are to bee considered, first, that a Christian, besides his maine and general calling of Christianity, must liue in some lawful and particular calling. Secondly, that (not omitting the exercises of godlinesse) they must faithfully and diligently walk in the same. Thirdly, that they who doe so (which none can but onely Gods children) doe highly please God therein, and doe find great help thereby to passe the whole day religiously and Christianly.

Q. How doe you proue the first point ?

A. First, by plaine texts of Scripture, as whereas it is said, in the sweat of thy face shalt thou eate thy bread, Gen. 3. 19 ; and Paul saith, Study to bee quiet, and to meddle with your owne businesse, and worke with your hands, 1. Thes. 4. 11 ; and afterward he taxeth them, that liue not

3. Points.

Every Christian must haue some speciall calling.

not in a particular calling, as disordered persons, not fit to be kept company with all, yea as busie-bodies, and such as are not worthy to eate.

Q. How else prove you this?

Examples.

A. By the practice of the Church, and example of Gods Saints in al ages, as *Abel*, and others before the Flood, the Patriarkes *Abraham*, *Isack*, *Iacob*, and his sonnes before the Law, with infinite others both vnder the Law, and vnder the Gospell.

Q. How prove you the second point, that we must use faithfulnessse and diligence therein?

2. That wee be diligens in them.

A. Because, first, hee that is sloathfull and negligent in performing the duties of his calling, and doth walke loosely, and carelesly therein, is next cousin to him that liue without a calling; yea he is brother to him that is a stroy-good, or a great waster, Prou. 18.9. Secondly,

condly, seeing to walke in a calling, is the worke of the Lord (as hath been proued in the former answere) he that doth it negligently is accursed. Thirdly, God of his rich mercy hath allowed man fixe daies, not to loyter, but to labour and dispatch his businesse in, Exod. 20. Fourthly, besides without diligence in a particular calling, superiours could not gouerne and prouide for their inferiours, nor inferiours serue and please their superiours, according to the fifth commandment, nor either of both preserue their health, according to the sixth commandment; nor auoide idlenesse, and the fruites thereof, according to the seuenth; nor shun the crime of theft, forbidden in the eighth; and preserue their good names, as they are willed in the ninth; but be euer coueting and discontent, contrary to the tenth commandment,

*Neglect of
callings,
breaks all
the second
Table.*

dement. It were infinit to reckon vp the finnes and dangerous discommodities that attend vpon them, that either liue without a calling; or deale negligently and carelesly in their callings, as appeareth (to omit other testimonies) Prou.6. 11. 13. 4. & 24. 30.

Q. Is there any other reason to proue this?

This is many waies punished.

A. Yes: for fifthly it may be proued by the woful experience of such, as haue either walked in an vnlawful calling, as Theeues, Coseners, Gamesters and Parasites, Stage-players, and such like; or else wandred without a calling, who besides that they are commonly vnprofitable caterpillers, yea burdensome and chargeable to others that haue little need of them, and little delight in them, they either grow prophane in their times, or fall away from the truth of religion into damnable sects and erroneous

neous doctrines.

Q. How appeareth it (to come to the first branch of the third point) that diligent walking in our calling pleaseth God?

A. This may easily appeare to any that shall consider, that as he that hath no lawfull calling, or walking negligently in a lawfull, breaketh (in a manner) all the commandments of the second Table, thereby highly displeasing God, and pulling a curse vpon himselfe; so he that walketh diligently in a lawfull calling, keepeth the commandments of God, which hath alwaies a promise of blessing annexed to it, Leuit. 20. Deut. 28. Prou. 10. 4. 22.

Q. Doe all please God, that labour painefully in the Ministerie, Magistracie, Husbandrie, Merchandize, Handic-trade, &c.

A. No, but onely where these rules & cōditions are obserued;
first,

Diligence is pleasing to God, and a helpe to other duties.

Three rules herein to be obserued.

first, that he who thus painefully laboureth, be a true beleeuers (for without faith it is vnpossible to please God, Heb. 11.6), and one that endeauoureth daily to amend his life. Secondly, that he performe earthly businesse with any heauenly mind, and so that his paines and care about his particular calling doe not hinder him from performing the exercises of religion in due time, and from growing in grace thereby, and so play the good husband, so that hee become not a worldling, finding more sweetnes in his worldly gettings, then in his spirituall gaine. Thirdly, that he so shun vnneccessarie meddling in other mens matter, that hee bee not shut vp in his owne bowels, with neglect of dealing in his brothers causes, when dutie and conscience doe bind him thereunto.

*Q. You haue satisfied me for
the*

the two first branches of the third point, what say you to the third, how is this walking in our calling a furtherance to a godly life?

A. Seeing to labour diligently in some lawfull and particular function, is that which God onely wise and mercifull wil haue vs bestow the greatest part of euery day in (except onely the Sabbath day), how can it be but a great furtherance to a godly life. To follow God in doing that which he requireth at our hands, and to walke in that path with so many thousands of his Saints (as also his onely begotten Sonne in the dayes of his flesh, Luke 2.) haue troden before vs; and how is it possible for any man to liue godlily in this world, that bestoweth so great a part of his life otherwise then God requireth in his Word.

Q. What is the use of these three points handled in this chapter?

A. To

*This is a
furtherance
to a godly
life.*

*To make
our labours
chearefull.*

A. To conuince and reprove them that take not this course, and to encourage all true beleeuers to walke chearefully and diligently in some lawfull vocation; seeing it is a thing so pleasing to God, and so profitable to themselves and others; the want of which consideration maketh mens callings and labours so tedious and burdensome, that euen the godly Minister, who hath the most sweete and heauenly calling, can hardly bee chearefull and comfortable at his worke.

CHAP. XV.

Q **V** *What say you to the
fourth rule of duty,
directing us in company, &c.*

*Fourthly,
Right use
of company.*

A. It is very necessary, because, first, we often take much hurt by company, and be in far worse case by meanes thereof
for

for want of good direction and heedfulnesse, then we were before we came into it. Secondly, experience teacheth, that there be very few meetings wherein men are not made a great deale worse the one by the other.

Q. Why so?

A. Because in company many occasions are offered, as of glorifying, so of dishonouring God, and of troubling and grieving our selues and others. Besides, the tongue is an unruly member, able to fire the whole body, being it selfe set on fier of Hell, Iames 3. 1. 2, &c: as for the heart which setteth the tongue on work, it is vncharitable, conceited, suspicious, prophane, wanton, worldly, &c; yea, a very fountaine of euill thoughts, oathes, adulteries, false-witnesses, slanders, &c, Matth. 15. 19. Hence comes such swearing, brawles, ribaldrie, prophane iesting, idle speeches (for which

Many occasions of sinne in company.

T

we

we shall giue an account at the day of Iudgement, Matth. 12); and at the best, endlesse talking of matters, that concerne either worldly profit, or pleasure.

Q. What particular rules are to be obserued concerning company?

*Three rules
concerning
company.*

A. First, seeing there is such danger in it, we are not to rush vnaduisedly into it, but with feare and trembling, and vpon good occasion. Secondly, wee are to determine with our selues before-hand, to doe others good as we be able, and to help them forward to eternall life; purposing also to get some spirituall good to our selues, as occasion shall be offered. Thirdly, wee are to resolute, if wee can doe no other good, at least to be harmelesse, leauing no ill fauour behind vs, by our speech or behauior, Pro. 10. 20. & 20. 5 Col. 3. 12. 1. Thes. 5. 23. Iam. 5. 20. Jude, v. 20. 1. Sam. 23. 16.

Q. What

*Q. What must we doe for the
attaining unto this?*

A. First, wee are to pray for
grace, before we goe into com-
pany, and likewise (if wee can)
thinke of some profitable mat-
ter before-hand; & being come
into company, our hearts must
bee lift vp to God to the same
end. Secondly, wee are wisely
and carefully to waite for, and
lay hold vpon the best and fit-
test occasions of doing and re-
ceiuing good. Thirdly, wee are
firmely to purpose with our
owne hearts, not to thwart or
crosse others, but in the spirit
of meekenesse, and lenity to
beare one with another; and for
that end to put on as carefully
(as wee doe any part of our ap-
parrell) brotherly loue, which is
not enuious, boasting, reioycing
in iniquitie, prouoking others,
or easily prouoked vnto anger,
neither doing or speaking any
vncomely thing; but suffereth

*How to use
company
well.*

long, yea, suffereth all things, hopeth all things, endureth all things, &c. 1. Cor. 13; and (in a word) couereth a multitude of sinnes.

Q. But because many are barren, and vnacquainted with this dutie, what particular matter should we talke of, to edifie one another withall?

*Conferre of
Gods word
and works.*

A. For the furnishing our selues with matter (if no present occasion bee offered, as was to our Sauour Christ, Luke 11. 27. 28), wee must haue consideration, both of the things, and of the persons; the things that wee must thinke of, are either some point of Gods Word, that we haue lately heard preached, or otherwise read or mused vpon; or some worke of God lately fallen out worth the speaking of, wherein wee must auoid the comon abuse, which is to turne ouer such things as table-talk, and matter of newes, without

ma-

making any further vse thereof.

Q. What if we cannot thus furnish our selves?

A. Then let vs reade, or cause to bee read some part of Scripture, or of the Acts and monuments of the Church, or sing a Psalm, as by due obseruation of the circumstances shall appeare most fit. And touching the persons, a due regard must be had, whether they be our superiours, inferiours, or equals; whether they bee prophane or wel affected, whether they need instruction, rebuke, quickning or comfort and such like differences, that we may accordingly apply our speeches to their edifying and our owne, as Christ did, Luk. 14. 7. 8, and 11. 27. 28.

Q. Why should men be so carefull to furnish themselves in this behalfe?

A. Because (beside that which hath been said before) wee are commanded to obserue one an-

*To read
some profit-
table mat-
ter.*

*Why so
carefull.*

other, Heb. 10. 24; and to exhort one another, Heb. 3. 12; and to redeeme the season, Ephes. 5. 15. Now a word spoken in his place, is like apples of gold, with pictures of siluer, Prou. 25. 11. And *Paul* saith, let your speech be gracious (that is) framed to the profit of the hearers alwaies, and powdred with salt, that is, with spirituall wisdom, and Christian modestie, Col. 4. 6; and againe, let no corrupt communication come out of your mouthes, but that which is good to the vse of edifying, that it may minister grace to the hearers, Ephes. 29. 30; and in another place, Exhort one another, and edifie one another, 1. Thes. 5. 11; and where *Paul* saith, The Pastor must bee an example in word & conuersation, 1. Tim. 4. 12. &c, It appeareth, that y^e people must follow the example of their Teachers. A godly learned man
was

was wont to say, that he neuer departed out of cōpany, where hee had wholly omitted good speech, hauing opportunitie thereunto, but he was checked and accused in his owne conscience for it ; and why should we be more negligent then Papists and Schismaticks in such practises?

Q. What if for all this, men cannot or will not resolve themselves?

A. It were much better for them to tarry at home, to looke to their families, and to attend vpon their owne callings and affaires, then to goe into companie, where they haue neither hope nor heart to doe good to others, or to receiue any good themselves : for though by ordinary meetings, a certaine ciuill kindnesse bee maintained, yet where no further thing is sought after, God might haue more glory (or at least be lesse

*Without
this, better
alone.*

dishonoured) by our keeping at home in our priuate houses.

Q. What if (as it often falleth out) wee meete with brutish or scorneful persons, that will endure no wholsome communication?

*Giue not
holy things
to dogs.*

*wisely
beare, and
seeke to
win.*

A. Let vs then remember the saying of our Sauior Christ, that it is not good to giue that which is holy to dogs, nor to cast our pearles before swine, Matth. 7.6; neither to haue any fellowship with the vnfruitfull workes of darkenesse, Eph. 5.7: yet because wee are commanded to vse edifying speech, and good things take not effect by and by, wee are not altogether to bee discouraged; but as wisely and peaceably as possibly we can, to breake them off from their vnsauourie talke, or to giue apparant token of our dislike, and to be more warie afterwards, that we fall not into the same, or the like vnruely company againe; remembering
what

what the Wise man saith; Depart from the company of a foolish man, when thou seest not in him the words of wisdom, *Prou. 14. 7.*

Q. What rules must we observe in reproofing or admonishing our brother?

A. 1. We must be sure, that the thing we admonish him of, be a fault; for he that answereth a matter before he vnderstand it, it is a folly and a shame vnto him: and wee reade of many wise and worthie men, who were deceiued in iudging of the fact of their brethren, though they did charitably forbear to proceede against them, till they had heard them, *Iosh. 22.* Secondly, wee must haue at least some good probabilitie, that the same is committed by them; as *Eli* had, before hee reproofed his sonnes, *1. Sam. 2. 22*: else it would be a meanes rather to harden, then to amend our brother

*Four rules
in admonishing.*

ther whom wee admonish. Thirdly, wee must be carefull, that wee bee not iustly chargeable with the same offence our selues, Matth. 7.8. Finally, as all things must be done in loue, so must this duty of admonition, if we looke to doe good by it.

Q. What rules must wee obserue, when we meete for the exercise of our bodies, or recreation of our minds?

*Eight rules
for recreation.*

A. First, we must be perswaded in generall, that recreation is lawfull, Rom. 14. 23. Secondly, we must be well assured, that the particular recreation wee vse, is not onely lawfull in it self, but also that it is expedient and profitable for vs, and of good report in the Church of God, Phil. 4.8. Thirdly, we must vse it, not when wee list, but when we haue need of it, being wearied with the labors of our callings, or otherwise freed and fitted for it. Fourthly, wee must
in

in the vse, besides the dutie of prayer and thankes performed before (whereby all things are sanctified to vs, 1.Tim.4), haue our hearts lift vp to God, least they bee too much stolne away with earthly delights. Fifthly, wee must haue a great care to moderate our passions, as pride, anger, lust, coueting. Sixthly, we must not bestow too much time about it, or make a toile of it, or omit other necessary duties for it. Seuently, our companions must bee as neere as is possible, men fearing God and of good name in the Church, Ps. 119. Eighthly, our end must be the glory of God, and the fitting of our selues for the duties of our calling.

Q. You haue shewed me, how wee may doe good in company; what rule is to be obserued for receiving of good?

A. In good company wee shall behold many gracious examples

How to receive good.

amples, and worthy patterns of true godlinesse, which we must diligently marke and follow, according to the exhortation of the Apostle, who saith, Bee yee followers of mee, as I follow Christ. To this end a whole cloud of witnesses is set before vs, Heb. 11, whom wee are exhorted to follow, Heb. 12. Now as wee are to follow their patterne, of whom we reade, as the patterne of *Abrahams* faith and obedience, Ioh. 8. Rom. 4; and the patterne of *Iosephs* chastitie, of *Moses* meekenesse, of *Iobs* patience, &c; so wee are to follow those faithfull and holy men, whom we heare and see, Heb. 13. 7.

CHAP. XVI.

Q. *To come to the fifth duty, why are wee to bee carefull of our behauiour in solitarinesse?*

A. Because, first, wee are to take heede to our selues at all times, therefore when wee are alone, as all men necessarily be, though some men more then others. Secondly, wee are many waies prouoked to offend and let loose our hearts to sin, when none is present by feare, or shame to hold vs from it. Thirdly, the most sinnes that are committed openly, are first inuented, plotted, and purposed secretly, Mich. 2. 1. Fourthly, examples doe shew the same. *Euah* was tempted by the serpent, Gen. 3. *Ioseph* by his Mistrisse, as she by her owne lust, Genes. 39. *Dauid* by his concupiscence, 2. Sam. 1. 1. and *Christ* by *Satan*, Mat. 4. when.

*Right vse
of solitari-
nesse.
Reasons
why.*

when they were alone.

Q. Wherefore else?

A. Fifthly, because they that will bee watchfull and circumspect in the time of their solitarinesse, shal come better furnished to doe and receiue good in company. Sixthly, if Heathen men (as *Cicero*, and *Scipio*, the one with his pen, the other with his musing) would be profitably imployed when they were alone; how should Christians be ashamed either to bee idle, or to giue place to a number of noysome & deceiueable lusts in solitarinesse? Seuenthly, hence it is, that many, not onely of the simple and ignorant, but also of the wise and learned, finde not that heavenly sweetnesse in their owne liues, nor that fitnesse to season others, because they are not so conuersant with God in their solitarinesse as they should.

Q. Seeing there bee so many reasons

*reasons to perswade to performe
this dutie, what generall rule
must we obserue therein?*

A. One plaine and certaine direction is, to keep in mind the things that we are to be occupied about in solitarines; which things may be drawne to three heads; for either wee are to thinke of our sins to ouercome them, or of our worldly busines and affaires how (in due time and manner) to dispatch them; or else of some heauenly and holy matters to reioice in them; and for those who are fitted for it, they may reape profit by studying and reading the bookes especially of godly learned and wittie men, and chiefly of the Prophets and Apostles.

*Q. What particular rules bee
there for our better direction,
when we are alone by our selues?*

A. There be five: the first is, not to beate our braines, or curiously to busie our selues in

*One good
rule, how to
be occupied
alone.*

*3. Particu-
lar rules,
how to be
alone.*

I.

cen-

- censuring of other men, or in
 musing of matters impertinent
 or vnprofitable, Matth. 7. 1. 2.
 1. Tim. 5. 13. The second is, not
 to plunge our selues too deeply
 in the cogitations of our owne
 worldly affaires, which may
 bring vs into too much loue
 with the creature, and lessen our
 loue to \S Creator, 1. Tim. 6. 9.
 3. 10. 1. Ioh. 2. 15. 16. The third is,
 that wee bee carefull to set our
 mindes more seriously vpon
 good and holy things, being
 freed from many interruptions
 and lets, which in company wee
 should meet withall, Psal. 4. 4. 5.
 Esa. 26. 20, Matth. 6. 6, else to
 relish and delight in heauenly
 things, will (through the com-
 monnesse of them) coole and
 decay; as came to passe with
 the Iewes, Ioh. 5. 35, and with
 the Galatians, Gal. 5. 7. The
 4. fourth is, not to thinke too well
 of our selues, as *Peter* did, Mat.
 26. 33. but rather with *Paul* to
 forget

forget that which is behind,
and to follow still hard towards
the marke, &c. Phil. 3. 14. 15.

Q. What is the fifth rule?

A. The fifth is, to beware
and take heed, lest in thinking
of the finnes that raigne in the
world, wee be not secretly allu-
red to like of the our selues; for
Satan can change himselfe into
an Angell of light, 2. Cor. 11.
14, and intangle vs with the
loue of that weemilike: thus
Inda the sonne of *Iacob* was ser-
ued, Gen. 38; for he hating and
disliking adulterie, (as appea-
reth vers. 24.) was ouertaken
with incest, vers. 15, because al-
though hee went about lawfull
and necessary businesse, yet his
heart was not well armed in so-
litarinesse; and this is a com-
mon fault, that men hauing ta-
ken a little paines in companie,
doe straight way giue them-
selues the bridle in solitarinesse;
as on the other side it is the
manner

5.

manner of many (especially students) hauing taken paine alone by themselues, to giue the bridle to their affections in companie.

Q. What say you to melancholike persons?

*Melancho-
licke not
long alone.*

A. It is not fit for them to be much or long alone, for feare of casting themselues into further & more dangerous dumps; for by reason of this humour, and the aduantage that Satan taketh by it, they are lesse able to gouerne themselues, and lie more open to strong and violent tentations.

CHAP. XVII.

*6. Part, of
well vsing
prosperity.*

Q. TO speake something of the sixth dutie of vsing prosperitie well, what is prosperitie?

what it is.

A. Prosperity noteth out not onely freedome from affliction,

tion, as sorrow, sicknesse, po-
uerty, reproch, &c : but also an
enjoying of outward blessings,
as health, riches, credit, peace,
friends, louing wiues, dutifull
children, faithfull seruants, &c :
and whatsoeuer pleasure & de-
light may lawfully bee enjoyed
by any true beleuer.

*Q. Is it such an hard thing in
prosperity, to walke faithfully fro
day to day towards the kingdome
of heauen?*

*A. Yes no doubt: for first,
wofull experience teacheth, that
commonly the more a man
hath (I speake euen of these that
goe before others in embracing
the Gospell); the more, I say,
a man hath of these earthly
commodities, the lesse hee is en-
riched with spirituall graces;
and as the one encreaseeth and
multiplieth (I meane outward
riches), so the other dieth and
diminisheth; and the greater a-
bility men haue to eate the fat,
and*

*Why so
hard to vse
prosperity.*

and drinke the sweet, the lesse sweet is the seruice of God, and euery good and holy duty vnto their soules.

Q. Is not this much to bee lamented?

A. Yes verily: and the rather, in respect of the purposes they had, and of the vowes and promises that they made, yea and the practice of godlinesse which they vsed in their affliction, or meane estate; but being restored to a better estate and condition in the world, they grow much worse; and beginning with *Peter* (not knowing what hee said) to set vp their rest, and say with themselves, It is good for vs to be here, and to liue alwaies in this merrie world, *Matth. 17. 4. Luk. 9. 3.* Hence it commeth, that in many houses the exercises of religion are laid aside, either altogether, or in a great part; and those which are vsed, are very slenderly,

*Danger
hereof.*

slenderly performed : and not so onely, but those vaine (if not vnlawfull) pleasures are taken vp againe, and followed with greedinesse which were banished before.

Q. What other prooffe is there besides experience?

A. There be diuers testimonies & examples of holy Scripture; the wise man in his holy prayer desireth the Lord not onely to keepe him from poverty and want, but also from riches and abundance, as being a more dangerous extremitie then the other, Prou. 30. 7. 8. Our Sauour speaking but of one part of prosperity (namely riches) saith, Oh with what difficultie shall they who haue riches, enter into the kingdome of heauen, Matth. 19. 23! *Moses* complaineth that prosperity made him (that should haue bin vpright (euen Israel Gods peculiar people) spurne with the heele.

hee. Gods vsuall dealing with his owne children doth also proue the same, as appeareth by the saying of *Salomon*, Prou. 3, alleaged by the Apostle to the Hebrewes, chap. 12. 6; and *Dauid*, a man according to Gods owne mind, confesseth, that before he was afflicted, hee went astray, Psalm. 109. 67. And a little after hee saith, It was good for him that hee was afflicted, vers. 71; and how hee fell and failed in his prosperity, we reade 2. Sam. 11. and 24. 1. 2.

Q. Secing it is so hard a thing as you haue proued, what course must wee take to vse prosperitie well?

*How to vse
prosperity
well*

A. Wee must endeauour daily to abate, and weaken in our selues the loue of earthly things, which wee haue too much strengthened through our owne folly; and to expell (as I may say) this spirituall drunkennesse, that all men are so

so prone vnto; and to breake the knot of amity (being neuer so fast tied) betwixt our hearts, and this earthly felicity, not suffering our affections to bee too fast nailed thereunto; for the which purpose fiue rules are to be obserued.

Q. What is the first rule?

A. Wee must weigh and consider, how vaine and fleeting all things vnder the Sunne are, euen those that men make greatest reckoning of; and how vncertaine our hold is, when wee thinke our selues most sure of them; for the fashon or shadow of this world passeth away, 1. Cor. 7. 29. 30. 31: and riches (which most men count the chiefeft worldly blessing) is compared by the Wise man, to a bird sitting vpon a bush, ready to take her flight before a man can fasten vpon her; yea they are said to bee very nothings, Prou. 24. 4. 5.

To weaken earthly delights.

5. Observations to weaken the love of the world.

1. Vanity of earthly things.

Q. What

*Second,
danger by
them.*

Eccles.

*Third, not
our owne.*

Q. What is the second rule?

A. We must suffer our selues to be perswaded, that we shall many wayes bee in danger of fore plunges by reason of them; as may appeare by the names giuen them in the Scripture, whereas they are compared to snares, thornes, darts, &c, Mat. 13. 22, and are reserued for the hurt of the owners thereof; besides o her reasons set downe before in this Chapter, in the second, third, and fourth question.

Q. What is the third rule?

A. Wee must often record that they are not our owne, but borrowed, and that of him who will take a strait account of vs for them, and whom it is not possible for vs to escape or deceiue by any meanes, Mat h. 25; and therefore except we looke about vs the better, our case is farre more dangerous and fearfull then theirs who haue little

or

or nothing at all.

Q. What is the fourth rule?

A. To looke about and consider, how many haue had them in greater plenty then euer our selues had, or be like to haue, that haue been suddenly taken from them; and while they enjoyed them, were neither the more healthfull, nor the more holy by the, but rather y^e cleane contrary, as hath bin shewed before; & marke withal, their ends vpon their death-bed, what comfort and refreshing their riches (which they haue so greedily sought, so carefully kept, and so sparingly spent), haue brought vnto their consciences.

*4. Marke
liues and
ends of
rich.*

Q. May it not comfort a man, that he is able to leaue so much to his wife and children, as shall not onely keepe them from beggerie, but also inable them to liue plentifully in the world, besides giuing to the poore?

A. It is a blessing of God to
V a be-

*Right com-
fort in a-
bundance.*

a beleueer, to bee able to doe good, both in his life, and at his death, to those of his house and to others; but the comfort hereof standeth not in the abundance of creatures which hee possesseth, but in the integrity of his conscience in getting, keeping, and bestowing of the same, and (touching the bestowing thereof) that he aimeth only at Gods glory, and seeketh thereby to giue testimony of his thankfulness to God, of his faith in Christ, and of his loue to the Saints: otherwise howsoever it may giue some worldly contentment, it can bring no sound peace to the conscience of a Christian.

*s. We stran-
gers here.*

Q. What is the fifth rule?

A. To remember that wee are strangers and pilgrims vpon earth, traueilling homewards towards heauen, 1. Pet. 2. 11. 2. Cor. 5: and therefore it shall be our wisdom not to set our hearts

hearts vpon the world, or to intangle our selues with any thing that may hinder vs in our way home-ward, and make vs loth to die or depart hence; & bring vpon vs the woe threatned by our Sauour Christ, saying, Woe be to you that are rich, for you haue your consolation, Luk. 6. 24: according to *Abrahams* speech to the Epicure, Sonne, remember that thou enioyedst thy pleasure heere, and haddest thy paradise in this world, and thy heauen vpon earth, &c, Luk. 16. 25. But rather let vs so so carrie our selues in our prosperity (as *Iob* did), that wee may make the like protestation which he doth, cap. 31, throughout the whole chapter, and particularly, vers. 26. 27; and giue eare to the exhortation of the holy Prophet, saying, Let not the rich man reioyce in his riches, &c, Ier. 9. 23.

CHAP. XVIII.

7. Part of
daily dire-
ction.

How to
beare affli-
ction well.

1. If wee
must be af-
flicted.

2. All god-
ly be so.

Q. **T**O come to the seventh
duty, how shal we beare
affliction rightly?

A. First, if wee count it no
strange thing to lie vnder affli-
ction, 1. Pet. 4. 12; but rather
that whereunto wee were or-
dained of old, namely, to bee
like Iesus Christ in afflictions,
that we may be like him in glo-
ry, Rom. 8. 29: Yea, if we esteem
it as the beatē path which God
hath laid out for all his children
to enter into heauen by, Act.
14. 22. 2. Tim. 3. 12. Second-
ly, if wee obserue the examples
of all, or at least of the most ex-
cellent of Gods seruants, and
especially of his onely begotten
Sonne from the beginning of
the world to this day, Hebr.
12. 1. 2.

Q. *How else?*

A. Thirdly, if we inure and
accustome

accustome our selues to beare the yoke from our youth, it will be a good meanes to tame our proud and rebellious harts, and to frame them to beare afflictions better euer after, Lam. 3. 27. Fourthly, if we consider that Satan cuery day inuenteth mischiefe against vs, Iob 1. 6. &c. Fifthly, if wee remember that it is a signe of Gods loue, Hebr. 12. 7. Reuel. 3. 19. And finally, that the issue will be good and blessed; and therefore vsing all good meanes, to depend vpon God for a comfortable and blessed issue of all our trials and lawfull endeaours, Psalm. 37. 5. Hest. 4. 16.

3. Beare yoke from our youth.

4. Satan daily assaulteth.

5. Signe of Gods loue.

6. The issue will be good.

CHAP. XIX.

Q. **T**O speake somewhat more of family-exercises (being the eighth duty or poynt of this Christian direction), why are they

8. Part of family-exercises.

*why to be
daily.*

*2. No family
but needs
these.*

*3. Families
be Churches
or at least,
parts and
members of
churches.*

they to be used?

A. Because, first, every day bringeth sufficient occasion for vs to confesse our sinnes, and lay open our infirmities to God, craving pardon and supply of our wants; with strength of faith to resist Satan, sinne, and all discouragements, & to giue thanks to God for his daily fauours. Secondly, in respect of the quality of the persons, which are to be found almost in every family (some being rude, some ignorant, some worldly; some, all of these, and the best fraile and forgetfull), these exercises daily are to be performed. Thirdly, particular families are (at least) parts and members of publike Churches; and the master is the same after a sort in the house, which the Minister is in the congregation; and therefore is chargeable with the performance of this duty.

Q. Where.

Q. Wherefore else?

A. Because by the daily performing of the exercises of godlinesse in priuate, wee shall be made more fit to serue God fruitfully in the publike assemblies. Fifthly, besides else wee cannot keepe the commandement of God, Deut. 6. 7; neither can the word of Christ dwell plenteously in vs, and wee edifie our selues and one another, Col. 3. 16; and bring vp our children and seruants in the instruction and information of the Lord, as we are taught, Ephes. 6. 4. Sixthly, further, wee cannot follow the patterne of holy men and women, whose praise is in the Word, for performing these duties priuately, as *Abraham*, Genes. 18. 19; *Cornelius*, Act. 10. 2; *Lois* and *Eurice* the grand-mother and mother of *Timothy*, 2. Tim. 1. 5; Seuenthly, hereby wee haue fellowship with God, and are admitted

4. Fitter for
publike.

5. God re-
quires ex-
ercises of
the Word to
be daily.

6. To follow
godly ex-
amples.

7. By this
we walke
with God.

to speake with him, by meanes whereof our soules are sweetly refreshed, and our whole conuersation shal saour of him; by which (as by a most soueraigne preseruatiue) we shall bee kept from much annoyance of Satan and the world.

CHAP. XX.

*9. Part,
viewing of
the day,*

What.

Q. *To come to the ninth and last dutie, what is this viewing of the day?*

A. It is a looking backe, calling to minde, and going through (so neere as possibly we can) all the seuerall actions of the day past, from the time of our first awaking out of sleepe, to the time of the laying downe to sleepe againe; to see how far forth wee haue walked with God, and wherein we haue wandered from him: that we may be comforted in our well doing, hum-

humbled for our sins, and made more cheerfull to doe good, and more carefull to auoid euill.

Q. How make you this more plaine?

A. In the euening before you lie downe to sleep, bethink your selfe, first, whether you haue awaked with God, (and in making your selfe ready, thought vpon the spirituall armour, Ephes. 6). Secondly, being ready, offered vp your morning sacrifice vpon your knees: and thirdly, cheerfully betaken your selfe to your lawfull businesse and labours of your calling, and so forward in the rest; and according hereunto wee may lie downe with God, acknowledging his goodnesse with thankes-giuing, and our sinnes with mourning; craving forgiveness and assurance thereof in our consciences; not sleeping till we haue it in some measure, contriuing all these things

*How to
doe it.*

in a short prayer.

Q. What may be the forme of such a prayer?

*A forme of
this even-
ing prayer.*

A. This, or the like: I thanke thee (O Lord), first, for my wa-king with thee: secondly, for that I began the day with cal-ling vpon thee, and had will and opportunity so to doe: and thirdly, that I went cheerfully about the works of my calling; or omitting the same with a good conscience, and for some iust cause, hauing a care in my earthly dealings not to be made worldly-minded. And fourthly, that I was warie in such and such a cōpany, not to offend thy Maiesty, or children; but rather to do some good as I was able. Fifthly, that being alone I let not loose my heart to vanity, but sought to set it vpon some good thing. And sixthly, that I was not puffed vp by any bles-sing or successe that thou gauest vnto me. Seuenthly, nor made
impa-

impatient or out of heart by any crosse or affliction that befell me. . And eighthly, that I performed and had my part in family-exercises. And ninthly, that now at the shutting vp of the day, thou doest put it into my heart to looke backe, how I haue spent and passed the same.

Q. What if a man haue omitted these nine duties and directions, in whole or in part, or failed in the maner of performing of the?

A. In this case (which indeed is euery mans case more or lesse (if not for the matter, yet for the manner and measure) this or the like clause or correction is to be vsed as occasion requireth; but woe is me, that first I waked with the world, or with the flesh, and gaue to Satan the first fruites of my thoughts in the morning. Secondly, being vp, vpon a slight occasion I omitted prayer, and defrauded thee of that morning sacri-

When we failed in any.

sacrifice which was thy due. Thirdly, neglected the duties and workes of my calling. Fourthly, kept no watch ouer my heart in company, &c: and concerning those duties which I did performe, thou knowest, O Lord, (for nothing is hid from thee) how coldly, carelessly and vntowardly I went about the same, or with what secret pride, conceitednesse, &c, I did performe them.

*A forme of
prayer ge-
nerall.*

Q. What fit forme of prayer can you giue me, that may containe the matter of this treatise, touching the life, which is daily to be led of a Christian?

1. Entrance.

A. This or the like in effect;
O Eternall Lord God, most mighty & glorious, & my most gracious and merciful Father in Iesus Christ, I beseech thee this day, and euer, to frame my hart to a liking of that Christian course, which I haue learned out of thy holy Word. O make me
thank-

thankfull for thy vnchangeable, infinite, euerlasting and vnderferued loue; make me thankfull for Iesus Christ, for thy Word and Gospell, for that measure of faith, repentance, & other spirituall graces, which thou hast giuen me; for all helps thereunto, for all outward blessings, for all fatherly chastisements, for this nights rest, safety and sleepe, for this mind and oportunitie of comming vnto thee, &c; I confesse (O Lord) that I am vnworthy of the least of thy mercies; for (besides the guiltinesse of the sinne of my first parents, mine owne originall corruption drawne from their loynes) I haue sinned most grieuously against thy diuine Maiestie, by thought, word, and deed; both omitting that which is good, and committing that which is euil: and that (O Lord) (which ought to wound my soule more deeply) euen since
it

*2. Thank-
giving.*

*3. Confessi-
on of sinne.*

*Request:
1 for par-
don of sin.*

it pleased thee to call me neere
to thy selfe, and to adopt me in-
to the number of thy children,
and to wash me from my finnes
by the blood of thy onely be-
gotten Sonne Iesus Christ; I
beseech thee most gracious
Lord God and Father of mer-
cies, for his sake freely to for-
giue me, and to pardon my most
griuous & innumerable trans-
gressions; and hereof I humbly
pray thee to giue me such assu-
rance by thy Spirit & promises,
both now and at all times, that I
may reioice in thee with ioy vn-
speakable and glorious; cloath
and deck me (O Lord) with the
robes of thy Sonnes obedience
and righteousnesse, most preti-
ous and beautifull, that I may
bee acceptable in thy sight this
day and euer; and let not (O
Lord) this assurance of thy fa-
uour make mee secure and bold
to sinne against thee; but rather
make it (as indeede it ought to
be)

*2. For san-
ctification.*

bee) an effectuall meanes to
suppresse all rebellious lusts and
desires in mee; and stirre mee vp
more chearefully to performe
all good duties, and more care-
fully to shun, whatsoeuer may
displease thy diuine Maiestie,
endeauouring daily the deniall
of my self, and the taking vp of
my crosse. And seeing it is thine
expresse commandement, that
I should walke faithfully and
painelessly in a particular cal-
ling, I beseech thee herein gra-
tiously to assist me, that as by
thy good prouidence I am in a
lawfull and honest vocation, so
by thy Word and Spirit I may
be directed and quickned to a
chearefull and happie perfor-
mance of the duties hereof
without tediousnes, vntoward-
lineesse, or ill successe. Keep me
(O Lord) in all companies, both
at home in mine owne house
where I usually dwell, and also
abroad, that I may not onely be
inno-

3. For dis-
charge of
our callings

4. For direc-
tion in
company.

*5. For the
right use of
solitarines.*

*6. For the
right use of
prosperity.*

innocent and harmelesse, but also helpfull vnto others; warily shunning that which may offend, and carefully practising that which may benefit both them and my selfe: that thou maiest haue honor by our meeting, and we iust cause to praise thy name for being present with vs; and grant most mercifull Father, when I am alone in the house, or in the field, in the streetes, or in the high-way, my heart may be weaned from all vaine thoughts, and fond desires; and that out of the good treasure of my heart (or rather of thy Word richly and plentifully dwelling in the same, Col. 3, 16) I may raise holy and profitable meditations, earnestly musing vpon my necessary affaires, or such other heavenly matter, as thy holy Spirit shall minister vnto mee by the direction of thy blessed Word. Let not (O Lord) this perfect health, peace

peace and prosperitie, fauor and friendship of great men, and such like outward blessings (which I enioy) puffe mee vp, and make me forget both thee and my selfe, and disdain my brethren, esteeming better of my selfe, then of them in respect of these things; but rather to walke so much the more humbly before thee, because I am in more danger, and haue a greater account to make vnto thy Maiestie, then they to whom thou hast giuen lesse. Giue mee grace therefore as a wise & faithfull steward, to vse these things to thy glory, and to giue thee the first-fruites of my yeeres, health, riches, &c, Psalm. 90. 12. Eccles. 12. 1. 2. &c. On the other side, I humbly intreat thee so to support mee by thy heauenly Spirit in all my troubles, crosses, and afflictions, that I be neuer ouerwhelmed with worldly sorrow, or waxe impatient

*7. For the
right vse of
aduersitie.*

7. *For the
right use of
aduersity.*

8. *For the
performing
of family-
exercises.*

9. *For the
right use of
all good
meanes.*

tient by reason of any paine, sicknesse, losse or other affliction that shall befall me; but that rather I may reioyce, and haue comfort herein, knowing that it is thy fatherly wisdom and good pleasure thus to afflict me for the correction of my sinne, or for the triall of my faith, to the glory of thy name, and to the saluation of my owne body and soule. And seeing it hath pleased thee, to make me a shepherd and watch-man ouer my owne family, not onely to provide outward things, and preuent bodily dangers; but also (yea and more especially) to seeke the spirituall good of all that bee vnder my roofe: I beseech thee to enable and fit me, and with all to make me ready and willing to performe all family-exercises in due season, in a reuerent and fruitfull manner. Moreouer, wheras a great number vse all publike and priuate exerci-

exercises, as matters of course & custome, without all reuerence, faith, chearefulnes, &c, thereby taking thy name in vaine, and iustly prouoking thee not onely to with-hold from them thy rich blessing, but also to power out thy wrath vpon them. Giue me grace to performe all these duties, and vse all these helpes (both publike and priuate) with faith and confidence, feare and reuerence, zeale and chearefulnesse, lowlinesse and humilitie. And for as much as it hath pleased thee (O Lord) of thy rich bounty and tender care of my safe and comfortable walking before thee, to prouide for mee such spirituall armour, as may keep me from the fury and violence of my spirituall enemies; I humbly beseech thee to giue me grace daily to put it on; and hereunto helpe me by thy holy Spirit. Finally, when I shall by thy gracious assistance haue
in

10. For the
putting on
of the spiri-
tuall ar-
mour.

*For the
view of
the day.*

in some acceptable measure performed the duties of Christianitie, and of my calling according to the direction of thy holy word, I beseech thee that at night, when I lye downe to rest, I may looke backe with comfort, and take a particular view of the spending of the day past, &c.

THE



THE FIFTH
BOOKE.

CHAP. I.

Question.



*What is the drift of
this booke?*

A, To shew
what lets will lie
in our way, to
hold vs backe from following
this or any other holy directi-
on; or at least to make vs vse the
same weakely and vntowardly:
that being knowne, they may
be the better auoided and pre-
uented.

*Q. What meane you by lets
and hinderances?*

A. Euen whatsoeuer may
hold vs backe from peace with
God,

*What lets
bind vs.*

1. *Diuell a
chiefe let.*

2. *Our e-
uill hearts.*

God, and from the carefull and daily practise of a Christian life. The maine and chiefe let being the diuell, with al his force, subtiltie, and malice; and the next our owne euill hearts, so farre forth as they be vnreformed: and by meanes of these two, all things in the world are occasions vnto vs (though not of their owne nature, but by our corruption) of falling, and offending God.

CHAP. II.

Q. *What bee Satans
properties?*

4. *Propert-
ies of Sa-
tan.*

A. The properties of Satan set downe in the Scripture are chiefly foure; namely, malice, subtiltie, watchfulnesse, and power: for first, he is exceeding malicious, cruell, and wrathfull, in which respect he is compared to a roaring Lion,

on, 1.Pet.5.8 ; called an old Dragon, Reuel.12.3 ; an envious man, Matth.13.25,28,29. Secondly, he is exceeding subtil as a Serpent to deceiue, 2. Cor.11.3. Thirdly, he is most vigilant and watchfull (which is an effect of his malice and subtiltie), Matth.13.25. Fourthly, he is strong, mightie, violent and powerfull, as appeareth, Luke 11.21 ; Ephes. 6.12, &c.

Q. How doth Satan ouerreach vs?

A. Being so malicious, subtil, potent and watchfull, as hath been shewed, hee is both able and ready at hand to abuse all outward objects to our hurt, whether they be good or euill; as wealth, beauty, friends, libertie, peace, health, and all other bodily blessings: yea, all spiritual graces, and holy exercises to make vs abuse them, or waxe proud of them: as contrariwise pouertie, sicknes, losses, disgraces

*How Satan
worketh.*

ces, and all calamities which he can abuse to deceiue vs by, both at home and abroad, alone and in companie, by day and by night, kindling euill affections in vs, or increasing those that are already on fier, when wee least suspect it, or thinke of it.

Q. How doth this appeare?

A. It appeareth plainly in this, that our hearts cannot so soone be ranging (though it be neuer so little), but he is readie to meete with vs, and to thrust vs forward into one euill or another, according as wee are inclined, and as he findeth vs affected. For euen as young Chickens can no sooner stray from vnder the wings of their Dam, but the Kite or Puttock is presently ready to snatch them vp; so we can no sooner wander out of the wayes of God, and giue our hearts libertie to range, but Satan is presently ready to sease vpon vs.

*He soone
takes vs at
advantage.*

Q. Should

*Q. Should this discourage vs,
or make vs faint?*

A. No: for first, though this may and ought to trouble vs for the time, yet wee know that it shall turne to our exceeding good, Rom. 8. 28. Secondly, he that is with vs is stronger the he that is against vs, though in vs there be no strength, Luk. 11. 22. Ephes. 1. 19. Coloss. 1. 11. Thirdly, God hath provided an invincible armour for vs, and exhorteth vs to stand fast, Ephes. 6. 10. And therefore we haue cause not to faint. For if one piece of this armour, namely, faith, be able to quench all his fiery darts, what will the whole doe? Fourthly, for the fortifying of our hearts in this behalfe, let vs consider how deare and pretious we are in the sight of God, as may appeare, Zach. 2. 8, Ioh. 6. 39, 40, and 10. 28, 29, 2. Cor. 6. 16, 1. Peter, 1. 8, and in many other places.

*Why this
should not
dismay.*

X

Q. Will

*We must
not pre-
sume.*

Q. Will not this (in another extremitie) make vs presume and grow carelesse?

A. No: for first, hee that standeth, may catch a fall, 1. Corinth. 10. 12, and smart for it, if he take not heed, as Lot, Sampson, David, Salomon, Peter, and others haue done. Secondly, Gods promises are not made to the presumptuous and carelesse, but to the broken spirited, and to such as tremble at the Word of God, Psal. 51. 17, Esa. 57. 15, and 66. 5; therfore euen beleeuers are exhorted to keepe their hearts with all diligence, and to worke out their saluation with feare and trembling, Prou. 4. 23. Phil. 2. 12. 13.

Q. What doth Satan aime at in all his tentations?

*Satan seeks
to hinder
our faith
or holy life.*

A. All the mischiefes that hee driueth at, which are many and diuers, may be drawne vnto two heads; for either he seeketh to ouerthrow and weaken our faith,

faith, or else he laboureth to hinder vs from a godly life. In either of which if he preuaile against vs, he hath gotten what he would, and we haue lost that wherein our glory stands.

CHAP. III.

Q. *How doth Satan trouble the beleuer about his faith?*

A. He troubleth the beleuer about his faith (most vsually and commonly) by making him beleue that hee hath not true faith at all, no not so much as a graine of mustard-seed; and this he seeketh to effect, first, by setting his wants, ignorances, infirmities, and manifold sinnes before his face: secondly, by terrifying him with feare of shamefull falls, bearing him in hand, that for all his care, he shall neuer hold out, especially when

How faith is kindred.

1. By doubts and feares.

trouble, persecution, disgrace, imprisonment, banishment, torments and death shall be set before his eyes.

Q. How else?

A. Thurdly, by laying forth vnto him his want of outward blessings, and his manifold crosses and troubles in the world; bearing him in hand, that the same is an argument of Gods displeasure towards him. This was the fiery dart, which he by the mouthes of *Eliphaz*, *Bildad*, and *Naaman* (yea of his owne wife) did shoote at *Iob*; against all which if he had not held out the shield of faith, he had been pierced through and through; and we see by daily experience, that when a godly man is crossed in his wife, children, goods, reputation, these outward afflictions are often great occasions of deadly sorrowes, and grievous tentations touching the assurance of his owne saluation.

Q. Hath

*Q. Hath Satan no other
heights to hinder our faith?*

A. Yes verily, more then can
be expressed, and if he preuaile
not with vs one way, he will go
another way to worke; for if
he cannot make vs either doubt
or despaire, hee will seeke to
make vs hope and presume of
the fauour and protection of
God, without the warrant of
his word and promises; and
thereupon to neglect many
good meanes, and to abuse ma-
ny lawfull liberties, and main-
taine many fond opinions, and
to thinke our selues wronged, if
our course bee not approued;
yea, and sometimes to fall into
grosse sinnes, without any great
remorse, til God awaken vs out
of our drownesse.

*Q. How should we helpe our
selues against these hinderances of
our faith?*

A. First, we must thinke se-
riously of, and acquaint our
X 3 selues

*a By pre-
suming.*

*Helpes a-
gainst these
less.*

selues throughly with the nature and properties of Gods promises, namely, how large, how true, how certaine, vnchangeable & euerlasting they are, and to prize them aboue all things in the world. Secondly, we are to bee often and earnest with God in prayer, for the assistance of his holy Spirit to keep vs from these two extremities, of presumption, and distrust. Thirdly, we must constantly and chearefully attend vpon the sincere ministry of the Word, and all other publike and priuate meanes appointed by God to that end and purpose.

CHAP. IIII.

Q. **H**ow commeth it, that some, who though they neither presume of Gods mercy, neither viterly despaire of his loue, but haue attained to some measure of faith, doe not so continue, but are often to seecke of it, and haue

haue not that comfort by it that sometimes they had?

A. This also is the worke of Satan, who either keepeth vs in ignorance, or els maketh vs forgetful of this truth, namely, that wee must neuer cast away our confidence, but renew it daily, by hearing, reading, praying, &c; saying with the Apostle (euē when Christ was conuersant among them), Lord increase our faith. But his principall pollicie for the bringing of his purpose to passe, is so to hold vs busied and occupied in the world, that we thinke not of it, nor looke not after it at all; yea to steale away our hearts after the loue of things present (as pleasure, gaine, honour, &c.), by meanes whereof wee doe not misse this treasure of faith, nor complaine of a spirituall losse, so long as we may liue at ease, and prosper on earth.

Q. *What remedie haue we a-*

X 4

gainst

*How such
as haue
faith, want
the comfort
thereof.*

*Helpe
against this
mischiefe.*

gainst this mischiefe?

A. Our remedy (as hath bin often said) is to remember the commandements of God, and admonitions of the holy Ghost; who biddeth vs take heed, lest there be at any time in any of vs a naughtie and vabeleeuing heart to fall away from the liuing God, Heb. 3.12; and to hold fast our confidence to the end, and for this purpose to attend daily vpon reading, hearing, prayer, &c, Psal. 97, and to set the Lord alwaies before vs, that we bee not shaken, Psal. 16. Acts 2.25; and to say with *Iob*, though hee kill vs, yet will we trust in him.

Q. What else hindreth this grace of constant beleeuing?

*Sinne a-
gainst
knowledge
darkens the
sight of
faith.*

A. There are finnes and infirmities, which, as foggy mists, doe exceedingly dimme and darken the light of faith, especially if they haue been committed against knowledge and

con-

science, and long laine in; for then they will so presse vs downe, and ouershaddow the light of faith in vs, that for the time we shall not be able to re-taine our confidence.

Q. What is our remedy against this mischiefe?

A. Our remedy is, first, by watchfull obseruing of our owne hearts and waies, to preuent such sinnes and infirmities, that we fall not into them. Secondly, if wee be ouertaken, to complaine to God, and to accuse and condemne our selues for committing such sinnes, and repenting of them, to check our owne hearts, for doubting of Gods fauor by reason of them, labouring daily to rise out of them, and to renew our first loue.

Remedie.

CHAP. V.

How Satan
binders
godly life.

Q. You have shewed how Satan hindreth men from constant beleenuing; how doth he hinder them from living godly?

1. Customs
of sinne.

2. Want of
assurance of
forgiuenesse
of sinne.

A. The lets and hinderances which are common with the vnregenerate are chiefly five: first, a heart long accustomed to euill, by meanes whereof men cannot submit themselves to obey God in one thing, as well as in another (though in y^e meane time for feare, fashion, credit, or such like, they performe some outward taske of prayer, &c; not looking for any strength thereby to be made more godly); neither will they bee tied to be otherwise directed, then as seemeth good to themselves. Secondly, they labour not for any sound knowledge of the forgiuenesse of their sinnes, but thinke

thinke their state good enough without it: and therefore they are vnwilling to enter into any serious cogitation of their own estate, by meanes whereof their whole life (at the best) is nothing else but a presuming of Gods mercy without a promise.

Q. What are the third and fourth common lets?

A. Thirdly, they will not be perswaded (except it bee now and then, in some good moode which lasteth not) that the godly life is the onely happy life; but esteeme such, that goe further therein then they do, to be too precise, foolish, humorous, conceited, phantasticall, &c. Fourthly, they are either vtterly ignorant of the will of God set downe in the Scriptures, or else insnared with Sects and opinions about their reach, which cannot stand with godlinesse: or else fifthly, they are so hollow hearted, loose-minded, and wilfull

3. Dislike too great stricknesse.

4. Ignorant or conceited.

5. Wilfull will be no better.

full, that none can perswade them to doe better.

Q. What be the lets, whereby Satan doth more especially hinder the faithful and elect from a godly life?

How hinders the elect, first, by an unsettled course.

A. They are diuers, the first is, when he holdeth them out of a settled course of godlinesse, though he cannot breake it off altogether; for he so handleth the matter, that many true harted Christians thinke it not meete to tye themselues to any strict rule, but onely to walke as it falleth out with some general care and good meaning to glorifie God, though the Scripture teach vs otherwise, Psal. 50. 23. Matth. 5. 19. Phil. 1. 27; or else they propound to themselues to shun idlenesse, and to bee occupied in some vocation and labour, but do not behaue themselves religiously therein; and though for a season they tie themselves to some good order, yet

yet they quickly fall by degrees, to doe it in a slight and common manner, without any life or sound delight, whereby it bringeth little peace or profit to themselves or others.

Soone breaking of a good course

Q. What bee the remedies of this let?

A. First, to tie our selves in spight of Satan, to a settled course. Secondly, to set out for euery part of the day some duty. Thirdly to be watchfull euen at our meales and recreations, when others take greatest liberty to forget God, 1. Cor. 10. 31. Fourthly, to imitate the wisdom of the children of this world, who when they are most merrie, will be mindfull enough of their worldly gaine, Luk. 16. 8. Fifthly, if wee goe out of the way, to returne againe, and that by speedy and vnfeined repentance, Ier. 8. 4. Hos. 6. 2. Psalm. 32. 5. Mich. 7. 8.

Remedies.

CHAP. VI.

Q. **W**hat is the second let to a good life?

2. Let of the elect from a godly life is, losse of their first loue.

A. The second let is, the losse or want of our first loue; for though wee hold on some course in godlinesse more then many do, yet (except we resolute to consecrate our selues to God euery day, and endeaour to nourish that zeale which at our first calling God wrought in vs (being therefore called our first loue) that such holy sparkles be not quenched), wee shall not walke safely and constantly in that happy course, which God hath prescribed in his holy Word.

Q. How is the losse or want of our first loue perceined?

How this discerned.

A. First, by our loathing, neglecting, omitting, or slender performing of the publike and priuate exercises of religion,

on, and loue without any life, ioy, comfort or delight therein, except it be carnall. Secondly, by our embracing of the world, following our pleasure or gain, and taking liberty in recreations more then before, and more then indeed is fit for Christians to doe. Thirdly, by the little remorse we haue of grosse faults, whereas in former times smaller sinnes could not passe vs without some checke. Fourthly, by our declining the company of the godly, wherein wee were wont to ioy; and delighting in the company of vaine and prophane persons, which wee were wont to loath and dislike: by these and such like tokens it will appeare, that Satan hath cooled and quenched our first loue.

Q. How shall we recover this losse?

A. This is a hard thing, neuerthelesse if we consider, first, that it is a duty commanded by the

How to recover this losse of our first loue.

the Lord. Secondly, such a duty whereunto he doth call and encourage vs. Thirdly, and threatneth to correct vs sharply for the want of it, Reuel. 2. 5; if wee shake off such lets and hindrances as may quench it in vs. Fifthly and lastly, if we vse the directions, meanes and rules prescribed with greater feruency, we shall by the grace of God, (notwithstanding our ignorance, forgetfulnesse, and manifold infirmities) recover our first loue, and perseuere in it (not without much conflict and many slips) vnto the end.

CHAP. VII.

Q. **W***hat is the third let to a godly life?*

A. The want of a sound and ordinary ministry, wherby the way to saluation and godlinesse is plainly and profitably laid forth

3. Let, want
of ministe-
ry.

forth euery Lords day, and at such other times as the people can come conueniently together: for where this is not, besides thousands that perish in their ignorances and sinnes, the deare children of God themselves (if they liue vnder that want) cannot see the corruptions of their owne hearts, nor their defects in grace, nor the depth of Gods loue, &c, and bee humbled, quickened, refreshed, strengthened and comforted hereby as were conuenient.

Q. How is this proued?

A. By sundry places of holy Scripture: as where *Salomon* saith, that, Where no vision is, the people perish, and are euen spoyled and left naked of their spirituall defence, *Prou. 29. 18.* And where the Prophet affirmeth the famine of Gods Word to bee more grieuous then the famine of bread, *Amos 8. 11.*

And

Proued.

And where *Paul* calleth the preaching of the Gospel the power of God to saluation, Rom. i. 16. Finally, where the Word is compared to a light, Psalm. 19; and the faithfull Ministers thereof called guides, watch-men, shepherds or feeders, stewards, &c, it doth manifestly argue, that such as liue in the want thereof, must needs be in danger to goe out of the way for want of a guide; to be surpris'd by the enemy for want of a watch-man, &c.

Q. Doe all profit that liue vnder a good ministry?

*Many made
worse by
the Word.*

A. No: For many vpon whom this heauenly light doth shine, are not made fruitfull, like a garden by the heate of the Sunne; but rather like a dung-hill they saue worse: that Word which is a saue of life to the elect, being made vnto them a saue of death; yet such as enioy not this grace
of

of the Gospell at all, can be but as the shadie places where no sunne commeth, which either bringeth forth nothing, or else that which is sowre and vnseasonoury.

Q. What bee the remedies against this want?

A. There be diuers: first, we must enlarge our hearts, and multiply our prayers to the Lord of the haruest, to thrust forth labourers into his vineyard, Matth. 9. 38. Secondly, we must enlarge our purses, and open our hands to their honest and competent maintenance. For the worke-man is worthy of his meate, Mat. 10. 10, 1. Cor. 9. 7, Galath. 6. 6. Thirdly, wee must enquire after them, and send for them, as *Cornelius* did for *Simon Peter*, Act. 10: hauing obtained them, we must follow their wholesome doctrine, and good example, and giue them all good contentment to liue and

*Remedies
against this
let.*

and labour among vs, 1. Tim. 5. 17. Heb. 13. 17.

Q. Are not some weake ones troubled for their wants, more then is fit?

Some more troubled in mind then they ought.

A. There bee some doubtlesse, as experience proueth, who though they desire about all things to please God; yet seeing some gifts of God in other, which bee not (at least as they thinke) in themselves, & weighing their owne barrennesse and emptinesse in grace, with the manifold infirmities that they beare about, besides their domesticall troubles, and other distractions in the world, the diuell abuseth their weaknesse to an heauie and vncomfortable sorrow, which is unprofitable to themselves and others: to these may bee added a feare that they shall not perseuere, as hath been shewed before, and in the eighth chapter following, in the beginning.

Q. What

Q. What is the remedy for this ?

A. The remedie is, godly boldnesse and spirituall ioy, considering that they are blessed who feare alwaies, Pro. 28. 14; as also they who hunger and thirst after righteousness, Matth. 5. 3. Thirdly, they are to consider, that as the dry and thirsty ground, or sponge, sucketh vp much water; so the humble spirited drinke vp much grace, and shall find much grace in their soules, Matth. 11. 4. Of small beginnings come great proceedings; of a little sparke a great flame; of a small acorne, a mighty Oake; of a graine of mustard-seed, a great tree; and a little leuen seasoneth the whole lump, Matth. 13. As for feare of not perseuering, it must be remoued, by calling to mind the promises of God so plentifully and richly set downe in the Word, Matth. 11. 28. Ioh. 13. 1. Phil. 1. 28. &c.

Remedy.

CHAP. VIII.

Q. **W**Hat is the fourth
let of a godly life?

4. Let, pride
in our
gifts.

A. An ouer-weening of our
selues, with a priding in our
owne gifts, whereby the diuell
weakeneth and defaceth the
power of a godly life in many,
as he did in the Corinthians, to
whom *Paul* saith by way of re-
prooffe, Now ye are full, now ye
are rich, and raigne as Kings,
&c. 1. Cor. 4. 8. The like opera-
tion it had in the Laodiceans,
who (as our Sauour Christ tes-
tifieth) said of themselues, that
they were rich and needed no-
thing, when indeed they were
poore, and miserable, blind, and
naked, Reuel. 3. 16.

Q. What be the effects of this
unmortified affection?

Wofull ef-
fects of
this pride.

A. It is a great enemy to our
growth in knowledge, and to
our proceeding in godlinesse:
For

For from hence commeth loathing, wearisomenesse, and unwillingnesse to take paines, and to learne any more then wee know already, and the neglecting of our former diligence and care to grow better, with a kind of sloth, luskishnesse, and idlenesse. From hence also proceedeth a despising of the godly, and a pronenesse to heresie and schismes; yea sometimes, a falling into a frensie and distemper of mind, by a conceitednesse and ouer-prizing of the gifts which we haue receiued.

Q. What remedie haue we against this lee?

A. Our remedie is, first, to follow the counsell of our Saviour Christ to the Laodiceans, and to acknowledge that wee are poore and miserable, and to buy and beg our prouision at the hands of God, out of the shop of his holy Word; and (as *Paul* saith), to become foolish that

*Remedie
against
pride.*

that we may be wise, confessing from our hearts that wee know nothing as we ought to know, 1. Cor. 3. 18. Secondly, to examine our owne harts and waies, and that thoroughly; whereby wee shall discouer such filth in our selues as will giue vs iust cause, with the Publican, to beat our breasts and cry for mercy, Luk. 18; and to hang downe our heads, as the Peacock letteth fall his beautifull feathers, when he looketh on his blacke feet.

CHAP. IX.

Q. **W**hat other unruly affections hinder godlinesse?

A. Diuers: and namely peeuishnesse, frowardnesse, sul-
lenesse, vniust anger no better
then a short madnesse, & other
affections of the like kind and
nature,

*5. Sundry
unruly af-
fections.
Of Impa-
tience.*

nature; wherby men being provoked by some person, or crossed in some matter though neuer so small (such is the subtilty of Satan, and deceitfulnesse of sinne), doe forget God, and themselves: this is euident, not onely in the examples of *Nabal*, 1. Sam. 25, and *Achab*, 1. King. 21; but also of *Dauid* himselfe, who (though he could not be angry with *Saul* for all his injuries) was so enraged as it had been *Herod*, or some other vn-sanctified person, with one discourtesie and churlish part of *Nabal*, that hee was vpon the point to haue murdered many innocents, if God by a gracious hand had not kept him backe.

Q. What hinderance doth this kind of affection worke?

A. It bringeth sensible disquietnesse of mind, and vnsettlednesse of heart; which overthroweth a wel ordered course, and makes a man vtterly vnfit

Y

(for

What hurt hereby.

(for the time) to walke before God in peace, seeing he is carried by his owne passions, as a cart is hurried with wild horses; or as a thicke cloud hindreth the heat, and hideth the brightnesse of the sunne; so this, and the like affections doe hide grace, and keepe it from exercising any power in vs.

Q. What remedie haue you against those passions?

Remedy.

A. Seeing they are so offensive to God, and hurtfull to our selues & others, we must search and try whether wee be subiect to such base commanders or no; and so shake off that yoke of bondage, going apart if need require, to beg forgiveness of them, and to craue strength against them at the hands of God, Zach. 12. 12.

Q. What is the second of the three inward lets?

2. Generall let, wearisomnesse in well doing.

A. Wearisomnesse in well doing, proceeding from the unwilling-

willingnesse that the flesh feeleth to hold on constantly in dutie, further than it liketh, Ro. 7. 19, 21; which maketh the Christian life so tedious & difficult vnto vs, that we faint and waxe wearie of proceeding therein, or at least in some speciall duties thereof, and grow fickle, inconstant and vnsetled in all good thinge.

Q. What is the remedy hereof?

A. To remember the saying and exhortation of the holy Apostle, who saith, Quit you like men, be strong, stand fast in the faith. Secondly, call to minde that the yoke of Christ is a light and easie yoke, Matth. 11. 31: and to meditate vpon the rich and precious promises made to the patient, and such as hold out and endure to the end, Mat. 5. 12. Gal. 6. 9. 1. Tim. 4. 8.

Remedy.

CHAP. X.

Q. **A** *Re not worldly lusts great hindrances to true godlinesse?*

*worldly
lusts great
lets.*

A. Exceeding great : for heereby Satan banisheth the loue of God out of vs, 1.Ioh.2.15.16; and taking vp our minds with endlesse, foolish, & vaine cogitations & desires of things, that we know we ought not (if we could), & many times which we could not possibly obtaine and enioy, though wee would neuer so faine; and yet our vaine and vile hearts haue a corrupt delight to bee musing on them, longing after them, and oftentimes (if the company fit vs) speaking of them.

Q. *What call you worldly lusts, and how many be they?*

A. They are infinite and innumerable, but the Apostle in that place (namely, 1.Ioh.2.15) doth

doth bring them all to three heads: the first whereof he calleth the lust of the flesh, that is, voluptuousnesse and carnall pleasure: the second he calleth the lust of the eye, that is covetousnesse, or an immoderate desire of riches: the third hee calleth the pride of life, that is, ambition, ostentation, or an excessive loue of honour, praise and estimation in the world.

Q. Is the lust of the flesh such a hinderance to godlinesse?

A. Yes out of question; for hereby a true Christian may be so disguised, as if hee were not the same man: a wofull example whereof wee haue (to omit others) in *Sampson*, the deare seruant of God, (for he is reckoned among those worthy witnesses that liued and died in the faith, Heb. 11.) who hauing before wisdom and ability sufficient to gouerne the whole land, to protect Gods people, to

3. Heads of
worldly
lusts;
Voluptu-
ousnesse.
Covetous-
nesse.
Ambition.

1. Volup-
tuousnesse.

Sampson.

suppresse their enemies, by the lust of the flesh became one of the fooles in Israel. And being drowned in sensuality and sortish pleasure of the body, was made a slaue to one wicked and silly woman, & so to the hands of the vncircumcised, to his owne vtter vndoing, the infinite reioycing of the enemy, and the extreame danger of the whole Church and Common-wealth, Iudg. 16.

Q. This being so great a hindrance, what may bee the remedies to preuent or remoue it?

*Remedies
against
fleshy lust.*

A. As the poyson is strong, so are the preseruatiues which the word of God prescribeth. Wherefore for the preuenting and auoiding of this great euill, let vs first consider, that the greatest pleasure in the world is, to abide in the fauor of God from day to day, and to hold fast the assurance thereof vnto the end. Secondly, let vs not
giue

giue the least liberty to this wicked lust, to range after poisonous thoughts and desires. Thirdly, let vs (according to the example of *Ioseph*) shunne and auoid all occasions of such mischief; and according to the example of *Iob*, make a couenant with our eyes, and hauing made it, keepe it constantly, *Iob* 31.1.

Q. What other remedies bee there?

A. Let vs neuer think stollen waters sweet; but rather remember that as *Salomon* saith, that fauour is deceitfull, and beauty a vaine thing; and that piety onely maketh faire and beautifull in the eyes of God, &c, *Prou.* 31.30; *1. Pet.* 3.3. Fifthly, let vs thinke with our selues, that by this meanes our mindes are blinded, our prayers made weake and feeble, our consciences disquieted and benumbed; the godly that know it or heare of it, are grieued; and

Other remedies.

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Other remedies.

the wicked hardened and encouraged in euill. Sixthly, Thinke what a flauerie and fortifhnesse it is, to venture vpon that which will cost vs so deare; and to fulfill that desire which will cause vs (being awake and well aduised) to say, It had bin better for vs to haue been buried, then to haue enioyed our wils. Seuently and lastly, let vs be carefull alwaies to continue vnder Christs gouernment, and willingly to put his yoke vpon vs.

Q. Doth not the diuell obscure and weaken a godly life, by couetousnesse and worldly cares?

Couetousnesse.

A. Yes exceedingly: and this is a common euill vnder the Sunne, taking hold not of the poore only that are in want, but on the rich also that haue abundance, Eccles. 4. 4. And many of the best sort of people are deceived herewith; and that not in some one action onely, but euen in

in the whole course of their liues, being made drunke (as it were) with the dregs of, this golden cup, in which respect riches are called deceitfull, Mat. 13.22. Not y there is any craft in the creature, but that our corruption (through the subtilty of Satan) is most easily and vsually caught and ouer-reached with this sinne of couetousnesse; and that commonly in our ripest yeeres, when godly wisdom and contempt of the world should be most ripe and plentiful in vs.

Q. What doth this worldly lust worke in men?

A. It hath very fearfull effects: in a word, it deuoureth true godlines in particular men whom it possesseth: as one wittily said, that it deuoureth religion it selfe. But no man can set it forth in such liuely manner, as the holy Ghost hath done in sundry places of the Scrip-

*Wofull effects of
Covetousnesse.*

ture; and our Sauour Christ compareth riches, or rather couetousnes, (as was said before) to a bush of thornes; because as thornes doe so choake and hinder the blade of corne, that it can neuer come to any perfection; so couetousnesse choketh and hindreth a Christian, that he can neuer attaine to true godlinesse, Matth. 13. *Paul* likewise calleth it the root of all euill, a dart that pierceth a mā through, and the very snare and net of the diuell, 1. Tim. 6. 10.

Q. What bee the particular finnes, that Christians are subiect vnto in their worldly dealings?

*Particular
finnes arising
of couetous-
nesse.*

A. They be diuers; and namely (to touch some of them), first, greedinesse in getting, without regard how they hurt others or themselues thereby. Secondly, ouermuch carefulnesse in keeping and holding fast that which is so gottē. And thirdly, (which proceedeth from the second), basenesse

basenesse and niggardlinesse in spending. Fourthly, rashnesse (which doth nothing well) and hastinesse, both in making and afterwards in breaking covenants & promises, if they thinke they shal loose neuer so little by their bargaine, contrary to that which is taught, Psa. 15. Fifthly; loosenes and forgetfulnes, what we are, & how we ought to vse the world according to the rule of the Apostle, 1. Corinth. 7. 29. 30. 31. Sixthly, earthly reioycing, carnall confidence, swelling pride, &c, when wee prosper; with fretting, diffidence, deiection of mind, despaire, &c, when the world goeth not with vs, as wee would haue it. All which, and diuers their like may shew, how forcible this sin is to make men slaues and seruants vnto it.

CHAP.

CHAP. XI.

Q. **W***Hat bee the remedies against covetousnesse and worldly-mindednesse?*

*Remedies
against Co-
vetousnes.*

A. As the disease is strong, so the Lord hath appointed many forcible remedies to prevent and cure it: As first, the consideration of our owne hurt, danger, and losse of things that bee more precious. Secondly, the ficklenesse of them: for as a spiders webbe which is long in making, is quickly and suddenly swept away; so riches gotten with great labour, and kept with much care, are gone in a moment, Prou. 23. 5. Thirdly, if we be as carefull to auoide the hurting of others by fraud and oppression, as wee would bee to auoide the collick and stone in our selues; as in reason wee ought (seeing the one is more hurtfull

hurtfull to the soule, then the other is to the body), it will make vs beware of couetousnesse. Fourthly, if we be resolued, not onely to doe no hurt, but to doe good to all sorts of men; as namely, to our Prince, Pastours, families, kindred, neighbours, the poore, and all that we trade or any way deale with, it will be a singular helpe against this sicknesse. For if we resolute by our riches to hurt or wrong none of these, but rather to doe that vnto them which is good and right, we shall be well fenced against the deceitfulnesse of this sinne, and finde a blessing by that abundance which God bestoweth vpon vs, Luk. 16. 9.

Q. What other remedies are there against the deceitfulnesse of this sinne?

A. Fifthly, we must consider that wee cannot enioy them long, for they are vaine, and we are vaine, and subiect to perish; and

Other remedies.

and therefore very shortly they shall bee taken from vs, or wee from thē, Luk. 12. 20. Sixthly, if we remēber, y they are not our owne but anothers, Luk. 16. 12. No man that hath wit, wil thinke himselfe the richer for that which he hath borrowed, and must pay againe with vsury and interest, hee knoweth not how soone, Matth. 25. And it is a poynt of extreame folly for any to flourish and brag, and beare himselfe bold vpon another mans goods. Seuenthly, if we consider, that we shal giue a straight account for them; and that abusing and ill husbanding thereof, shall bee a heauie witness against vs, Matth. 25. 14. Luk. 16. 2. Iam. 5. 1.

Q. What account or reckoning shall bee taken of vs, concerning outward things?

A. First, whether wee haue vsed them to the hurt of others, how long, and wherein.

Secondly,

*In what
points espe-
cially our
account
shall be.*

Secondly, whether wee haue done good with them as occasion hath been offered, and as wee in conscience haue seene our selues bound to doe. Thirdly, whether wee haue set our hearts vpon them, and been insnared by them to sinne against God, or our brethren. Fourthly, whether wee haue beene furthered by them to eternall life &c. All which wee shall answer at the last iudgement, described, Mat. 25.

CHAP. XII.

Q. *How doth Satan unsettle vs and hinder vs from a godly life, by occasion of outward things?*

A. Outward things are of diuers sorts: as first, affliction. Secondly, prosperity. Thirdly, household matters. Fourthly, worldly

By outward things many be hindered. How many they be.

worldly dealings abroad. Fifthly, things wee see and heare. Sixthly, change of our place, state, and acquaintance. Seventhly, the deepe security and bold sinning of others. Eighthly, oppression of the good and godly. Ninthly, sinnes and infirmities of the Saints, &c. All which doe many times hurt and wound the soule, & much hinder a Christian from a cheerfull and fruitfull walking through his pilgrimage.

Q. What are the best remedies to prevent and cure the hinderance, which commeth by affliction and prosperity?

*Remedies
in prosperi-
ty and ad-
uersity.*

A. To remember continually, that they come both from one and the same holy hand of God, and to one and the selfe same end, which is, his glory, and our good. Secondly, to learne in prosperity to want and bee abased, and euery day to looke for a change; and when

it

it befallerh vs, to assure our selues that it is simply the best for vs: and therefore seeing our prosperity shall bee turned into aduersitie, our sicknesse into health, &c, let vs not be daunted nor dismaid; and if God restore our captiuity, and turne our affliction into a flourishing estate, let vs not swell or bee lift vp against our brethren.

Q. How doth the diuel quench grace in Christians, by occasion of family-matters?

A. First, most commonly by making them ouer-busie themselves, and be too much distracted and taken vp therewith, as *Martha* was, Luk. 10. Secondly, by making them too reachlesse and negligent therein, like *Salomons* sluggard, Pro. 24. 30, and 27. 23. Thirdly, by putting this perswasio into their heads, that no man (how godly soeuer) can goe throughly about these matters with an heauenly mind, and

*Family-
businesse.*

and that they are not bound to seeke direction for domesticall matters out of the Word of God.

Q. What commeth hereof?

Hurt thereby.

A. Hence it commeth to passe, first, that euery thing they take in hand is made a snare vnto them, and becommeth as a blocke in their way to stumble at: hence it is, that many a man cannot speake to his wife in peace, but with brawling, forwardnesse and bitternesse, as the Patriarches did to their brother *Ioseph*, Gen. 37. 5. 6. 7: or else with too much lightnesse and fondnesse: hence one neighbour contendeth with another, raileth and heart-burneth for matters of nothing: hence proceedeth waywardnesse, impatience, and fretting at euery little thing that crosseth vs.

Remedies.

Q. How is this to bee remedied?

A. Besides, the rules set downe before

before for the mortifying of vn-
ruly affections (which must bee
tamed and kept vnder, accor-
ding to the former directions),
it shall be wisdom for euery
man, betimes, to disburthen
himselfe of such multitudes of
worldly businesse & dealings,
as will not suffer his mind to be
free for heavenly matters.

*Q. How else is a godly life
hindred ?*

A. The diuell oftentimes taketh
occasion by change of
company, dwelling, and ac-
quaintance, to steale away the
heart from goodnesse ; thus hee
deceiued *Lot* in the caue in soli-
tarinesse, whom hee could not
corrupt in the City of *Sodome*,
Genes. 19 ; and *Peter*, that was
so bold and forward in good
company, became a coward,
and fell most grieuously, being
in the company of the wicked
and vngodly, *Mat. 26*.

*Q. What is the remedy a-
gainst*

*Change of
company.*

Remedy.

gainst this?

A. First, to haue alwayes the same heart, though we cannot alwayes dwell in the same house; and to keepe our consciences vndefiled, though wee haue not the same company. Secondly, if we must of necessity dwel amongst the vngodly, and haue our habitation where wickednesse aboundeth; yet let not vs bee like them, nor haue any fellowship with the vnfruitfull workes of darknesse, but rather reprove them; longing with *Dauid*, after the Lords Sanctuarie, Psalm. 84, and after the company of the godly; lamenting that we are constrained to haue our habitation among the tents of Kedar, Psalm. 120; remembring withall, the counsell of *Salomon*, Prou. 24. 7, and 13. 20; and the practice of *Ioseph*, Genes. 39. 10; and of *Dauid*, 1. Sam. 26. 25.

Q. Doth not the base account
that

*that the sincere professors and
carefull practizers of the Gospell
are in, discourage many?*

*A. Yes, exceeding many :
for first, the greatest part will
goe in at the wide gate, and
walke in the broad and pleasant
way, and follow the mighty
and multitude to doe euill, ra-
ther then Christ and his little
flocke to doe well : yea they
will rather follow the great
Ones to hell, then goe with the
godly Ones to heauen. Second-
ly, this is a common disease in a
number, which Christ noteth in
the Iewes, that they loue the
praise of men more then the
praise of God, Ioh. 12 (though
it bee contrary with the true
Iewes, Rom. 2. 28); and had ra-
ther be derided of God that sit-
teth in heauen, then by men
that dwell in houses of clay, and
whose breath is in their nostrils
&c. Therefore when they heare
them that haue any zeale and
care*

*Many dis-
couraged
by the dis-
grace of
professors.*

and care to liue godly, called Puritans, and see them put from preferment, and counted as the skumme & off-scouring of the world; it is a wonderfull discouragement to keepe them backe from leading a religious, godly, and sober life.

Q. How is this discouragement to be removed?

Remedy.

A. First, by remembering the Commandements of God, who chargeth vs that wee goe not after the mighty or the multitude to do euill; and of Christ, who chargeth vs to strue to enter in at the strait gate. Secondly, remember the promises so often set downe, and so cleerly made especially in the new Testament, Blessed are you when men reuile you, Matth. 5, and count it an exceeding ioy, &c, Iam. 1.2. Thirdly, to thinke vpon the examples of the children of God, even the chiefe of them; as the Patriarches, Prophets,

phets and Apostles, yea and of Christ himselfe, and of the holy Martyrs in all ages; who did all drinke of the same cup, and counted it (as *Iob* saith) their crowne, and reioyced in it, as is specified of the holy Apostles, Act. 5. Fourthly, let them remember, that (as *Salomon* saith) It is a mans glory to passe by such offences.

Q. By what signes may a man know, that his heart is insnared with incumbrances, and finde out the corruption thereof?

A. By diuers and namely, first, when he shall be delighted and tickled with hearing and seeing that, which he knoweth to bee euill: as for example, an vnfanory iest, a secret nip, a filthy rime, a foolish tale, a grosse lye, and such like. Secondly, when hee cannot see a comely woman, or any other like object, but that hee shall giue his eyes leaue to bee looking, and his

How wee may finde out, that our hearts be snared.

his heart to be wishing and longing after the same. Thirdly, when he cannot see an enemy, but his heart will presently rise and swell against him. Fourthly, nor hurt a little finger, or be crossed in the least thing, but he will grow impatient, curse and fret against God; or be a little provoked, but hee will storme. Fifthly, nor be told of a fault, but he will take it in ill part, and be offended (at least in his heart) with him that performeth the dutie of loue, and loue him the lesse euer after. Sixthly, nor be a little absent from his friends and acquaintance, but he is ready to waxe strange, and to lose his former loue and kind affection. Seuenthly, nor be merrie without lightnes, nor sad without fullennesse. Finally, when he shall delay and driue off in himselfe holy motions and offers of resisting euill, and doing good, till the opportunity be
past:

past: by these, and a number of the like, a man may sensibly and easily perceiue that his heart is insnared, that the diuell is at hand ready to hurt him.

Q. What obseruations be gathered out of this doctrine of lets and hindrances.

A. Sundry: First, that to be a Christian is no idle trade, nor yet any ceremonious tasking of a mans selfe, as the Papists doe, to their beades and canonicall houres. Secondly, to shew what need the seruants of God haue to guard themselves strongly, and to stand continually vpon their watch. Thirdly, that wee may know how to preuent Satans policies, or to relieue and raise vp our selues if we be ouer-reached by them. Fourthly, that we may learne how to liue settledly, calmly and contentedly in all estates: not like a ship tossed by the waues of the sea, and carried about with euery wind;

Speciall obseruations hereont.

now lift vp with vaine hope and confidence, and now cast down with causelesse feare and distrust.

CHAP. XIII.

Q. *May there bee found any persons, that doe put this in practice?*

*A confe-
rence about
this with a
covenant.*

A. Yes verily; and if it were expedient to name places and persons, examples might bee shewed of some Christians that haue met together (not seditiously or schismatically, as the whole course of their life and behauour, both in publike and priuate hath declared); but in Christian modesty and humility, without offence or hurt to any: and haue made a covenant among themselues to walke with God, consisting partly of a complaint of their sinnes and wants; and partly of the remedies

dies against the same.

Q. Came there any good of this conference ?

A. Very much : for first, this meeting was a great whetting on to them, to frequent the publique ministry more cheerfully and fruitfully afterwards. Secondly, these two kind of meetings, publikely in the Church, and priuately in their houses thus carried, did knit them together in that bond of brotherly loue, which during life could neuer bee broken. Thirdly, it was a meanes to make them haue Christian conference and godly communion in greater account.

Q. What were the chiefe points of this complaint, being the first part of their conference ?

A. They complained, that they had bin but dim lights in the house of God, and that they had liued a wearisome and vnprofitable life, & were not able

*Fruit of
such conference.*

*Complaint
of sundry
defects.*

to come out of that spirituall bondage, nor marked the examples of his deare seruants, nor honoured God in the course of their liues, according to the mercifull and manifold occasions, which hee of his gracious and fatherly prouidence had ministred vnto them.

Q. How did they amplifie and iustifie this their complaint in particulars?

7. Particulars.

1

A. Diuers wayes: for they complained, first, that they had purchased little or no glory to the name of God, nor shewed forth his louing kindnesse as they ought, nor glorified his Gospell as (if it should haue bin taken from them) they would haue promised to doe. Secondly, that they had not profited in the knowledge of Gods will, answerable to the time and helpes which they had enioyed for that purpose; being yet but weakly grounded in the chiefe

2

points

points of Christian religion, and that the publike and priuate meanes of comming to knowledge had been very negligently and vnreuerently vsed of the.

Thirdly, that they had not preuailed in any comfortable sort ouer their owne corruptions, nor set themselues against the, as *Ioseph, Moses, Iob, David, Daniel*, and other deare seruants of God haue done, Gen.

39. 9. Iob 31. 1. Hebr. 11. 24. Psalm. 131. 1, and as all good Christians should doe; but rather fauoured and giuen liberty to themselues in their sinnes, and not chasing away light and wandring desires, haue fallen into a more deepe and dangerous delighting in the, & so growne cold and secure, ouertaken with worldlinesse, and other deceiueable lusts, mentioned before in this booke; and yet perswading themselues they were in good case. Fourthly, that they

Z 3 haue

3

4

- haue been ready with conceitednesse and froward iudging to giue ouer their Christian walking, and to break off communion and fellowship with their brethren, and to grow strange, hollow-hearted, &c.
- 5 Fifthly, that their company hath been vnprofitable, if not hurtfull and dangerous; and that they haue not by their holy behaviour been amiable in the eyes of God, and of his children.
- 6 Sixthly, that they haue been too liberali in the vse of lawfull things; as food, apparel, marriage, worldly dealings, &c, neuer suspecting any hurt or danger thereby.
- 7 Seuenthly, that they haue not been touched with the feeling, both of the spirituall and bodily wants of others.

Q. What haue they complained to haue been the cause of all these evils?

Causes of these evils.

I

A. First, chiefly their owne euill

euill hearts, which notwithstanding all the light and tast of holy doctrine receiued, being renewed but in part, were euer prone to euill, and vnapt to goodnesse. Secondly, earthly-mindednesse as a stream running from that fountaine, and poysoning their best actions, causing coldnesse in prayer, &c. Thirdly, giving bit and bridle to their owne affections, letting them wander (whither they would) with out checke, and so becoming slaues vnto them. Fourthly, nor resisting Satan, who being withstood, would haue fled from them, but counting it a death to be rouzed out of their luskishnesse, lothing to take paines in running the race of Christianity, and falling into fond ease, which is a sweet poyson that slayeth the soule, Prou. 1. 31; dreaming with the Apostles, Matth. 20. 21, of an earthly Paradise. Fifthly, look-

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3

4

5

ing too narrowly into the liues
of others, to take hurt thereby,
in obseruing the grosse finnes of
the wicked, and the infirmities
of the godly, to iustifie them-
selues in their owne vncom-
fortable estate. Sixthly, not
labouring to nourish their ioy
in the benefit of their redemp-
tion. Seuenthly, fall into idle-
nesse, not counting it a fault.

CHAP. XIII.

Q. *Y*ou haue shewed mee
their complaint which
is very godly, what were the re-
medies they agreed upon, being
the second part of their covenant?

6. Remedies
used for re-
conerie.

1

A. They were sixe: first,
when their failes and infirmities
were so great, or so long liden in,
that they could not by ordinary
meanes come to peace of con-
science, and godly boldnesse
with the Lord, they resolved

to

to humble themselves before the Lord, without which means these diuils are hardly cast out, Mark. 9. 21, compared with vers. 29. Secondly, they couenanted to be better acquainted with themselves, and to know their owne harts more thoroughly; that they might thereby find and ferret out the fallshood, ficklenesse, lightnesse, worldlines, and such like naughtinesse as lurked in them, and daily to diminish and weaken the poyson thereof. Thirdly, they determined, that no rebellions so found out should haue any abode there with any liking, but to bee cast aside as an vncleane thing, Isa. 66. 6. Not onely such as are apparantly grosse, but such also as are more secret, before they come to their full ripenesse.

Q. What good came hereof?

A. By this meanes, whether they were alone, or in compa-

*Benefit
hercof.*

ny, in dealings abroad, or in matters at home, in the exercises of religion, or matters of their calling; or howsoever they were occupied, keeping in mind their former resolution, so farre as their fraile memory would permit, it was a good preseruatiue to keepe them either from taking or spreading any infection; especially they ioyned herewith both watching, godly ielousie, and feare of offending any manner of way. It was a commendable ciuill policy in the Romans to giue a straight charge, that their springs should be carefully kept from all filth, that might taint or infect them: and shall it not be counted a godly wisdom with Christians, carefully to keepe their owne hearts, a thing so often and earnestly vrged in the Scriptures, Deut. 5. 29. Prou. 4. 23; and 28. 14. Luk. 21. 21. 2. Cor. 7. 12. Psal. 19. 13. 14?

Q. What

Q. What were their other three remedies?

A. Fourthly, they couenanted carefully to auoide all inward motions and outward occasions of quenching Gods spirit in them, & to stirre vp themselves daily to more earnestnes and attention in prayer and all holy duties, then formerly they had done; especially hearing of the Word, which they found to be their light to scatter their darknesse, and to raise them out of drowsinesse and deceiueable dreames; the fountaine to refresh them in their great thirst, and to fill them when they were empty and barren of good things. Fifthly, they couenanted faithfully, for the better keeping of their hearts awake, once in the day (if it were possible) to set apart a time from all other lawful and necessary duty for prayer and priuate meditation, for the seasoning

3. Other remedies.

4

5

6

soning of their hearts with grace, establishing them against all tentations, afflictions, and other hindrances. Sixthly and lastly, they concluded to observe diligently, what fruit they reaped by these remedies, what weakening of our lusts inwardly, what amendmēt of our liues outwardly, whether they were more able in company to doe good to others, and being solitary to doe good to themselves.

Q. Such remedies might profit those Christians you speake of, but what should perswade other mento use them?

2. Reasons
to perswade
to this.

I

A. Diuers reasons; and namely these two: first, because by such a course as these remedies directvs to, we are brought to a most sweet and a most holy communion with the Lord, which is more to bee desired then gold. Secondly, howsoever the greatest part, both for number and gifts, as well of nature

as

as of learning, haue little regarded this holy course; yet the happiest men, and of greatest account in the Church, both for vertue and for godlinesse, haue euer preferred it, and made it the chiefe flower of their garland, and crowne of their reioicing, as *David*, and diuers others.

Q. What saueats or admonitions are to be thought upon in the use of these remedies?

A. Two especially: for first, wee must be sure to make our beginnings sound and substantiall, so as they bee able to beare and vphold all that shall presse them downe: for if wee be not strongly armed, we shall meet with such oppositiō, both inward and outward, as will quickly weaken the power of our best purposes. The inward oppositions (to touch some branches thereof) are, first, to thinke it more then needeth to liue

Two cautions to be observed.

1. Lay a good foundation.

*Inward dis-
courage-
ments.*

liue thus. Secondly, to consider, that many godly men doe not liue so. Thirdly, the inordinate loue of some speciall sinne, that is most profitable and pleasant vnto vs, especially if by continuance it hath gotten the possession of our hearts, is a great means to hold vs backe. Fourthly, much dulnesse of wit, want of memorie, or hardnes of hart, may vtterly disable or discourage vs to hold forth this course.

Q. What be the outward discouragements and hindrances, that will be ready to stand in our way?

*Outward
discourage-
ments.*

A. They are very many: as (to name a few) first, household-troubles & disquietnes by the; disorder in wife, children, and seruants; vntowardnes & il successe in businesse, want of a blessing where it was looked for, losses vnlooked for, much toying and occupying our selues about

about these things below, with neglect of our heavenly and Christian calling. Secondly, naughty and malicious neighbours about vs, bad Ministers set ouer vs, euill debtors, cruell creditors, couetous Land-lords, &c. These, and a number the like wil put vs out of frame, and breake vs off (if it bee possible) from this practice of Christianity.

Q. What is the second caueat?

A. That if (notwithstanding all these and the like hindrances and discouragements) wee find strength and purpose of heart to goe forward in our Christian course, that then wee beware wee make it not a matter of course, ceremonie and custome, vsing it for fashion sake: for then wee may bee sure no blessing will returne vnto vs by it. Therefore as in all good things wee are to feare the taking

*2. Caueat
not custome.*

king of Gods name in vaine; so in this, being the best thing of all other, it is most to bee feared.

Q. How doth this commonnesse and coldnesse in doing good, grow upon men?

*How this
commonnes
growes.*

A. This great euill doth vsually seaze vpon vs, either by occasion of prosperity, or by occasion of aduersitie: for in the one wee loose our first loue, zeale, feruency, &c; and in the other wee grow impatient, vnquiet, heauie, fretfull, &c. The remedie whereof is (as the Apostle noteth) for him that is rich or in prosperity to reioyce; not in his riches, high place, &c, Ierem. 9. 23: but in that hee is made low in spirit, and humbled with a sight and sense of his finnes and vnworthinesse, though he be neuer so rich and honourable in the world. The remedy of the brother afflicted and of low degree is, to reioyce
in

in that he is exalted to spirituall
and heavenly riches and prefer-
ments; both which the Apo-
stle *James* sets downe, Iam. 1.
9, 10. Remembring the conso-
lation of the Scripture, Luk. 10.

20. and 12. 32. 1. Ioh. 3. 1. 2:

David, as an example of
the one, Psal. 131; and

Paul of the other,

2. Cor. 12.

Remedie.



THE SIXTH BOOKE.

CHAP. I.

Question.

*What is the summe
and drift of this
booke?*



*Summe of a
Christians
priviledges.*

A. To set out
the priuiledges
and liberties, which God hath
bequeathed vnto, and bestowed
vpon his owne peculiar peo-
ple and faithfull seruants, not
medling with such benefits of
God as the wicked enioy, and
that many times in greater mea-
sure then they; although indeed
those common benefits and
blessings are more sweet and
sauoury to Gods chosen chil-
dren

dren, then they be to others.

Q. Why are these priviledges to be laid forth?

A. For diuers reasons: first, that the godly might know their riches and reioyce therein, as worldlings doe in theirs; and the more easily, if at any time they bee depriued of them, to returne home againe from whence they haue strayed; finding by wofull experience, that there is no courie so safe and sweet as to walke with God, and to remaine vnder his nurture and gouernment, Hof. 1. 2. Secondly, that the wicked which wander from God, might see what good things they want by enioying their sinnes, and bee moued not too late (as the glutton was in hell, Luk. 16. 23.) at least by the sight of other mens happinesse, to lament their owne misery, and by all good meanes to hast out of it. Thirdly, that all sorts may

3. Reasons for the necessity of these to be set forth.

1. That godly may see their riches

2. Wicked see their want,

3. That all may loue more the holy life.

may haue the Christian life in better account and greater admiration, and not let it lie (as dead wares) vnasked for; yea and not to count it precizenesse and puritanisme to put it in practice, Prou.8.11.

Q. What bee the sorts and kindes of these prerogatives?

*Two kinds.
1. In this
life.*

*2. In the
life to come*

A. The particulars are diuers: neuerthelesse they may all be brought to these two heads. For either they are such as God hath allowed and allotted to his children in this life, to encourage them to a cheerfull honouring of God, and walking before him according to his Word; or else they are such as he hath laid vp in store for them in the life to come. And to speake first of those that belong to this life.

CHAP. II.

Q. **W**hat is the first privilege of a true beleever?

A. His first and chiefe privilege is this, that he doth know that hee is beloued of God, Numb. 14. 8; that his name is written in heauen, Luk. 10. 20; that his sins are forgiuen, Luk. 4. 47; and that a crowne of righteousness is laid vp for him, 2. Tim. 4: In a word, that hee is assured in this world that he is the Sonne of God, 1. Ioh. 3. 12; and hath eternall life, Ioh. 17. 3.

Q. How can he know this, and be assured of it?

A. Not by any extraordinary reuelation or illumination of the spirit (which notwithstanding God may, and doth bestow where hee thinketh meet), but by the ordinary assurance of faith, Ioh. 6. 68, and by

1. Priviledge in this life to our selves beloued of God.

How this knowne.

by the spirit of adoption, Rom. 8, which is giuen to all and euery one of Gods children, and by the fruits of faith and of the spirit, namely, brotherly loue, 1. Ioh. 3. 14. and 5. 8; by which meanes a Christian may haue better assurance of his saluation, then any man can haue of any thing hee holdeth in this life.

Q. Is this such a great priuiledge?

How excellent this is.

A. Yes verily; it is such a priuiledge, that the richest man in the world cannot purchase it with all his substance. For if the winning of the whole world bee nothing in comparison of gaining heauen, Mat. 16. 24: it must needs follow, that the assurance of saluation will bring more peace and ioy to the heart of a Christian, then the assurance of winning (if such assurance might bee had) all the kingdomes of the earth, and

and the glory of them. For the assurance of these things can bring but a carnall and transitorie ioy (as the things themselves are but earthly and transitory): but the assurance of saluation will cause true beleeuers to reioyce (as the Apostle saith) with ioy vspeakable and glorious, 1. Pet. 1. 8. Besides, the greatnesse of this priuiledge may appeare, if we consider the dreadfull estate, deadly feares, and wofull condition of men in despaire; who can take no pleasure nor contentment in all the delights, riches and honour, that the whole world affoordeth; but would giue (if they had them) thousands of worlds, to be sure that they were loued of God, and should bee but (as it were) doore-keepers in the kingdome of heauen, Luk. 16.

24.

Q. What is the reason, that many good Christians doe often doubt

*Why many
doubt of
their salua-
tion.*

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doubt of their saluation?

A. Because, first, they are renewed but in part, 1. Cor. 13.9, and therefore the diuels rage, subtilty and power being such (as hath been shewed, lib. 5. cap. 2.), no maruell that they be driuen to doubt. Secondly, the neglect, or carelesse vsing of the meanes whereby faith is nourished, must needs cause a doubting and wauering in the beleuer, as the neglect of meate or meales causeth weaknesse in the body. Thirdly, many mists and clouds arise in their minds, from the consideration of their owne weaknesse, vnworthines, infirmities and sinnes; which dimme and darken the light of faith in them especially, because they cannot ouercome some peculiar sinnes that most trouble them. Fourthly, they sometimes slip into, and sleepe in some grosse sinne, and thar against knowledge, which causeth an euill

cuill conscience, the greatest enimie that can be to faith; for if such as put away a good conscience, make shipwracke of sound faith & doctrine, 1. Tim. 1. 19, how can they hold fast the precious faith, which apprehendeth the forgiuenesse of sinnes?

CHAP. III.

Q. **W**hat is the second priuiledge of a true beleener?

A. The second priuiledge (which springeth from the first, as all other doe) is this, that God hauing once assured vs of his fauour, and taken vs into the number of his children, will neuer leaue vs desolate and laid open to the malice and iniuries of Satan, and men; but will haue a fatherly care ouer vs continually, euen in this present world;

2. Priuiledge is, the assurance of Gods continuall preservation.

A a not

not onely by his generall prouidence, but by his gracious and effectuall presence; though hee suffer vs oftentimes to be sifted by our aduersaries, and to want the feeling of his fauour for a season.

Q. How is that proued?

Proued.

A. By diuers plaine and manifest places of holy Scripture: as where God saith, I will not leaue thee, nor forsake thee; and thereupon encourageth vs to say, The Lord is on my side, I will not feare what man (or Angell) can doe vnto me, Hebr. 13.5.6. And in another place, The eyes of the Lord are vpon them that feare him; And again, I haue been iealous ouer thee with a great iealousie: and that, he that toucheth you, toucheth the apple of mine eye. So likewise where it is said, Can a bride forget her ornament, or a mother her child? &c. In this respect God is compared to a kind

kind and tender bird, that cherisheth her young ones vnder her wings. And Christ for his last farwell saith to all the faithfull, Behold I am with you to the end of the world, Matth. 28.20.

Q. What is the benefite of this priuiledge?

A. This priuiledge being added to the former, doth further shew how excellent and greatly to be desired the condition of Gods children is, aboue the most flourishing estate of any vnreformed man in the world. Besides, this reprooueth them, who if they haue but a little true taste of the forgiveness of their sinnes, (which is indeed their principall priuiledge) rest in that; and so deprive themselues of that comfort, which they might reape by a serious meditatio of the sweet and gracious presence of God, euen in this life attending vpon

*Benefit
hereof.*

them that trust in him, in youth, and in age; at home, & abroad; in prosperity, and aduersity.

CHAP. IIII.

Q. VV *Hat is the third priuiledge of a true Christian?*

3. Priuiledge, assurance to liue and die well.

A. His third priuiledge is, to haue assurance from God, that he shall both liue and die well. For whosoever are thus cared for of God, he bestoweth this grace vpon them, that they know (and are inabled in a gracious measure) how to liue and goe through their whole pilgrimage according to his will; and how to die and goe out of this vale of miserie so, as they may after bee taken into glory.

Q. How prooue you that God will enable his children to liue a holy life?

A. First,

Proued.

A. First, because the Lord (as the Prophet saith) wil guide the meeke in iudgement, and teach the humble his way, Psal. 25.8. And againe, vers. 12, hee saith, What man is hee that feareth the Lord, him will he teach in the way y^e he shall chuse. And in another place more expressly, I will put my spirit within them, and cause them to walke in my statutes, and they shall keepe my iudgements and doe them, Ezech. 36.27. Besides, as the branch being in the vine cannot die & wither, but beare grapes and prosper; so a Christian being in Christ cannot but auoid sinne, & liue godlily, Ioh. 15.2; and the loue of Christ dwelling in them by faith, will euen constraîne them (as *Paul* saith) to consecrate their whole life vnto God, 2. Cor. 5.14.

Q. What is the reason, that many good Christians doe not enioy this priuiledge in any grea-

Aa 3

ter

*why this is
so little en-
ioyed.*

ter measure?

A. Because, first, either they know not, or beleue not Gods liberality and bounty, with his readinesse to bestow this grace of a godly life vpon the, as well as vpon others. Secondly, from hence, that either they omit the meanes that others vse, or vse them more negligently then others doe; or go the wrong way to work, thinking by their own strength, or by the vertue of their prayers, reading, hearing, &c, to preuaile against their sins. Thirdly, finding the same not weakened and abated by such means, they faint and stick fast in the myre (as it were) wherein they lay before; and being discouraged by Satan, fall either into some vnprofitable sorrow, or fond securitie, because they cannot (so farre as they desire) ouercome some particular sinnes, that doe most trouble them.

CHAP. V.

Q. *But doe not beleevers fall sometimes into fowle and reprochfull finnes, and lie in them for a season?*

A. Yes, they doe so: as may appeare both by sundry examples set down in the holy Scripture (as hath been shewed before), and also by continuall experience in all ages of the world: yet there is a double difference betwixt them and others; for first, they are neither so ordinarily overcome of grosse finnes as others bee, secondly, they lie not in them with the like deepe and senselesse securitie that others doe.

Q. *What prooffe can you bring of this?*

A. Because they haue an oymntment, (that is, the grace of sanctification) from that holy One, (that is Christ); and know

Beleevers fall into some grosse sinne.

Yet not oft, nor lie long.

Proved.

all things, 1. Ioh. 2. 20. And this annoynting which they haue receiued fleeteth not, (though it haue not the like force in the at all times) but dwelleth in them, & *teacheth them all things*, vers. 27, and neuer drieth vp; and *their seed remaineth in them*, 1. Ioh. 3. 9, which neuer dieth at the root, though it be often nipped in the blade before the haruest come. Hence it commeth that Christs yoke (that is obedience to his Word) is more light and easie to them, Matth. 11. 29.; and the doing of the will of God more sweet and pleasant, Ioh. 4. 34: and they delight in the law of God concerning the inner man, Rom. 7. 22; and doe performe (which is an inestimable priuiledge) euen their earthly businesse with heauenly minds, Philip. 3. 20. Therefore it cannot be that they should either slip so soone into reprochfull sinnes; or sleepe
so

so soundly, and find such saour in them, as others doe who are vnreformed.

Q. What say you then (to omit other examples) to Peter; could any unbeleeuer haue fallen more foulely then he did?

A. It was indeed as dangerous a plunge, & great a downfall as euer lightly any good man had; yet he neither sinned against the holy Ghost, neither was he wholly subdued by Satan. For though in words hee most vehemently denied his Master, yet his heart and conscience went not with his tongue; but were surprized with a sudden apprehension of the great danger, wherein (forgetting the promise of Christ) hee tooke himselfe to bee; in the meane time hee loued nothing more dearly then his Master, howsoeuer the spirit of Christ dwelling in him was silent, being not consulted withall; or else secret-

Peter saith.

ly rebuking his tongue; for he neither hardened his heart against Christ, nor ioyned with his enemies, nor complained that hee had been seduced by him; but being checked by his owne conscience, and admonished by the crowing of the cock, and especially by the looking backe of Christ vpon him, he went out and wept bitterly; declaring thereby, and by his carriage afterwards, how deeply he was displeased with himselfe.

CHAP. VI.

Q. **W**hat is the fourth priuiledge of a true beleener?

4. Priuiledge, be fallen, he may rise againe.

A His fourth priuiledge is, that if at any time hee fall from his settled course into some offence, whereby his conscience is wounded, and his confidence in

in Gods mercie weakened, hee hath this liberty giuen him of God, to returne to him againe; with certaine perswasion that the Lord wil neuer cast him off, but will receiue him into the former fauor, from which it seemed (for the time) that he was vtterly excluded.

Q. How is this to be proued?

A. Because, first, God requir-
eth and looketh for it of all his
children; and is highly offended
if they doe not returne, as ap-
peareth by sundry places of
Scripture: as where the Pro-
phet complaineth in the name
of the Lord saying; I hearkened
and heard, but none spake a-
right, no man repented him of
his wickednesse, saying, What
haue I done, &c, Ioel 8.6? And a-
gain, O Israel if thou returne,
returne to mee, saith the Lord,
Ier. 4.4. And in another place,
Woe to thee O Ierusalem, wilt
thou not be made cleane? when
shall

Proued.

shall it once be? Ierem. 13. 27. And another. protesteth, that the Lord neither desireth nor delighteth in the death of a sinner, but rather that hee may repent, Ezech. 33. 11. And Christ (the Prince of Prophets) with teares bewaileth the state of the Iewes, because they would not repent, Luk. 19. 41. Now if God require this of al that professe his truth; how much more will hee looke for it at their hands, whom hee meaneth to saue eternally?

Q. How else is it proved?

*More
prooves.*

A. Another reason is, because Christ is afore-hand with his Father in the behalfe of his chosen children, euen before they fall; obtaining pardon for them, and grace, that they shall take no hurt thereby, but rather gaine strength to doe more good in the Church of God: as appeareth by his speech to *Peter*, to whom it was no peculiar prero-

prerogative, Luk. 22. 31. 32.
And *David* (making confession
of his grievous sinne to God)
conceiveth hope, that the same
grace shall be given to him, Psa.
51. 13. 15. Thirdly, it is a spe-
ciall worke and end of the mi-
nistery to bind vp the broken
hearted, Esa. 61. 1. Luk. 4.
Yea it is a duty which God
requireth of all Christians one
towards another: for the Apo-
stle saith, Brethren, if any be fal-
len by an infirmity; thou that
art spirituall; that is, who hast
more grace and strength of the
Spirit then he (for we stand not
by our owne strength), helpe to
hold him vp by the spirit of
meeknesse, Rom. 15. 1. Gal. 6. 1;
which meanes God would not
haue prescribed, except hee had
purposed to recouer his chil-
dren, and to receiue them againe
into his fauour.

*Q. Is this priuiledge so high-
ly to be esteemed?*

A. Yes

What an
excellent
priviledge
this is.

A. Yes verily : or else what encouragement were there to any Christian to strieve against sin, and to seeke to liue godlyly? seeing one time or other the most forward may bee led into sinne, and fal into some offence; yea be ouertaken with that temptation, which hee thought hee should neuer haue been deceived by: as we may learne in the example of *Dauid*, who hauing endured so great afflictions, made so many solemne vowes, and had such holy meditations as are set downe, *Psal.* 119, and else where; hauing also wiues and children of his own, which were both beautifull and religious; and besides, the manifold affaires of a kingdome, and being well stricken in yeeres, was (notwithstanding all those helpes) suddenly surprized with the beauty of a woman, and drawne from one sinne to another, from a lesser to a greater, from

uncleanness to cruelty, 2.Sam. 11. In this case how sweet and comfortable this priuiledge of being assured to bee reconciled to God, and receiued into his fauor again is, is liuely set forth, Iob 33.23: and experience teacheth, that afflicted consciences would prize this priuiledge far aboute gold.

Q. Will not the knowledge of this priuiledge imbolden men, to giue way to the sinne they delight in, seeing they are sure to be renewed by repentance?

A. No, no more then the assurance of saluation, or any other priuiledge or grace of God, but rather bridle them: For this were to say in effect, Let vs continue in sinne, that grace may abound; or let vs giue way to our pleasant and profitable sinnes, that God may receiue vs into fauour againe; that the riches of his mercy may be more manifest vnto vs; which

This will not imbolden to sin.

which is not the voice of the redeemed Ones of the Lord; but rather of the damned, that is, of those who being reiected and left of God, are iustly condemned for their sinne, which is the fittest answer for them, Rom. 3. 8.

CHAP. VII.

Q. **W***Hat is the fifth privilege of the true Christian?*

5. Privi-
ledge,
meanes and
strength to
use the
meanes
well.

A. That God hath not onely giuen them gracious helps, and holy meanes to further them in godlinesse, and in the way to heauen; but withall hee hath giuen them grace to vse the same meanes holily and a-right; for the helps appointed by God to that end are common to all, and vsed by the hypocrite, as well as by the sin-

cere.

cere professor, but not as they ought.

Q. What helpee bee those you meane?

A. Euen the same which were mentioned before : as first, prayer, whereby wee may come to our God for whatsoeuer wee need, and breake our mindes to him, and lay open our griefes before him, & commune familiarly with him, as with a friend. Secondly, watchfulnesse ouer our owne hearts and wayes (a great treasure), whereby we see and shunne Satans sleights, whereby hee deceiueth thousands ; drawing some to vncleannesse, some to mispending of the precious time in play and folly, some to hunt after the fat and wealth of the world, possessing in the meane time leane and hunger-starued soules. Thirdly, The viewing of the day (a sweet liberty), whereby calling to minde Gods mercies

What these meanes be.

1. Prayer.

2. Watchfulnesse.

3. Viewing of the day.

cies in the things we haue done or receiued, we may be comforted; and remembering our finnes and corrections we may repent, craue pardon, and lie downe in peace; and so of the rest.

Q. How are these helpes vsed aright?

How these helpes are well vsed.

1. In faith.

2. Constantly.

3. With delight.

A. First and principally when they are vsed in faith (without which it is impossible to please God, Heb. 11. 6), confidence and assurance, that God will mightily blesse the same vnto vs, and that we shall be the better by them. Secondly, when they are vsed constantly and continually, and not by fits or starts. Thirdly, when they are vsed with pleasure and delight, as the food and recreation of our soules, as hath been shewed before; whereas the most part vsing them of custome, and for fashion sake, not looking assuredly to be the better for them, keeping no set and constant course

course, and taking no true delight and comfort in them, finde them but cold and feeble, yea rather no helps at all to further godlinesse.

Q. How is this proued?

A. This may be proued, not onely by that which is said generally of the property of faith, that without it, it is impossible to please God, Hebr. 11.6; but by an instance of the said seuerall helps, which God hath set downe in the Scripture: as the Word preached, being the power of God vnto saluation, Rom. 1.16; yet the same Apostle saith, it did not profit a number, because it was not mingled with faith, Heb. 2. And touching prayer (another singular helpe), the Apostle *James* saith, Let not him that doubteth or wauereth, thinke that hee shall receiue any thing, or bee any way furthered or helped thereby, Iam. 1.5. The like may be said of all the

Necessity of faith.

the rest.

Q. How appeareth it, that true Christians doe use the means appointed of God in this right and holy manner?

Only true beleevers use the meanes aright.

A. Because else they were not true Christians, seeing men are made and become the sons of God by beleeuing in Iesus Christ, Ioh. 1. 12; but the question being onely of such, it is euident by many places of Scripture, that this priuiledge belongeth to them. The Lord (saith the Prophet) is neare to all them, that call vpon him in faith, Psalm. 115. And the Apostle saith, that to true beleevers (for of such hee meaneth) God giueth liberally all good things, without upbraiding or casting them in the teeth, Iam. 1. 6. And the blind man saith (after the eyes of his mind were enlightened, as well as the eyes of his body) that if any man feare God, and bee a worshipper of him,

him, God will heare his prayers; which is also proued by sundry examples, Ioh. 9.

CHAP. VIII.

Q. **W***What is the sixth priuiledge of true Christians?*

A. The sixth priuiledge is, that where prosperity is a slippery path; and pleasures, riches, honours, &c, deceiue many, yea euen those that be lawfull, stealing away their hearts from the loue of God, to the loue of the world; the Lord in his abundant mercy doth so direct his beloued ones, that either they are not taken with these snares, and caught with these baits; or if they be, they are deliuered, before they prooue a bane and deadly poyson vnto them.

Q. *How may that bee proued?*

A. Not

6. Priuiledge, use of prosperity well.

Proued.

A. Not onely by the promises of God, assuring vs that all things shall worke together for the best to them that loue God, Rom. 8.28; but also by cleere and euident examples. *Moses* a man greatly beloued of God, endued with excellent gifts, and placed in great dignity, hath this testimony, that he was the most meeke and patient man in all the earth, Numb. 12. *Dauid*, a man according to Gods own mind, being aduanced from the sheep-fold, to the Scepter; honoured with many rare gifts, and glorious victories, professeth, (& that no doubt the spirit of God bearing witness with his spirit, that hee lyed not) to the Lord, that his heart is not haughty, nor his eyes loftie, Psa. 131.1. The like may bee said of *Ioseph*, *Daniel*, *Mordecai*, and diuers others; whom no prosperity could moue to forget themselves, nor the afflictions of their bre-

brethren. Genes. 45. Dan. 1. 9.
Iob 31. 24.

*Q. How, or by what meanes
doth God worke this in his chil-
dren?*

A. First, by his word and
spirit, imprinting in their hearts
a contempt of the world, a con-
tentation in their estate, a mo-
deration and sobriety in all law-
full profits and pleasures, and
(which is the ground of all) an
assured faith and expectation of
the glory that is to come, Hebr.
13. 14. Rom. 8. 18. Secondly, by
experience, teaching them by
the same spirit to lay to heart,
and apply to themselves the
daily changes of all things and
persons vnder the Sunne, Psal.
39. 9; and 102. 20; and 103. 15.
1. Pet. 1. 21.

*Q. Why doe some that are re-
ligious, enioy this priuiledge so
slenderly?*

A. First, Because they prize it
not as they should. Secodly, be-
cause

*How God
workes in
them.*

cause they are content to bee carried by custome and example of worldlings, rather then by conscience and rule of Gods Word, and the directions set downe therein. And whereas Popish dreames and fantasies haue so enchanted great persons, that they haue withdrawn themselues from their great pompe, into Abbeyes and Nunneries, for the deceiueable hope of holinesse and saluation; the right taste of the Word of truth will not moue these, to renounce dangerous and vnlawfull liberties.

CHAP. IX.

Q. **W**hat is the seventh priuiledge of true Christians?

A. The seventh priuiledge is about afflictions, concerning which, God sheweth his such grace

7. Priuiledge, well to beare affliction.

grace and fauour, that either they bee freed from such troubles and vexations as befall other men, or else they be happily deliuered out of them; or if neither of these, yet they profit exceedingly by them, and haue alwayes a happy issue.

Q. How proue you the first branch of this priuiledge; that the godly are free from many troubles, which light vpon the wicked and vnreformed?

*A. First, by expresse words of Scripture; as where it is said, Many sorrowes shall come to the wicked, but he that trusteth in the Lord, mercy shall compasse him, Psalm. 32. 10: with a number of the like places both in the old and new Testament. Secondly, by good reason grounded vpon Scripture: for seeing the greatest troubles and sorest punishments that befall any, are brought vpon them by their sin, as *Jeremy* saith, Lam. 3. 39.*

Proued.

How can hee whose heart is cleansed, who endeauoureth to keepe a good conscience in all things, who useth the meanes which God hath appointed to vphold him, and that in faith, with diligence, constancy, and delight; how can he (I say) lye open to these plagues and calamities that the other doth? who is a stranger to this course, and by his wicked sinnes doth purchase to himselfe the reward of iniquitie; whereas the righteous both pleaseth God by his faith and obedience, and by his wise and dutiful behauour procureth much fauour, and auoideth much blame and punishment amongst men.

Q. What is the reason, that Gods children enjoy this privilege (for the most part) in so smal measure?

A. Because they draw many afflictions vpon themselves through their owne default, and trouble

why this so little enjoyed.

Many bring afflictions on themselves.

trouble themselves (as I may say) when God would not trouble them. And this they doe, partly by mistaking of those Scriptures, which say, wee must enter into the kingdome of heauen by many tribulations, 1. Tim. 3. 12, and the like: whereupon they conclude, that they must needs sinne and bee afflicted as often as they are, and as many waies as any other; whereas indeed they might auoid many troubles and dangers, by taking heed to their hearts and liues, according to the Word.

Q. Wherefore else doe they so seldom enjoy this priuiledge?

A. The chiefe hinderance then is in their owne carriage and behauiour; because being otherwise honest Christians, and men that deserue to be well thought of for diuers causes, yet refusing in some particular things to bee directed aright, they giue way to their owne

B b 2 folly,

Another reason.

*Give way
to tenta-
tion.*

folly, sloth, security, carnall and vnbridled affections abuse their Christian liberty, mispend their precious time in idle company, vaine pastime, foolish iesting; by which (and the like) they make their liues vnsauourie and vnpleasant (for such sweet meate will haue sowre sauce), & bring many both inward and outward troubles vpon them.

Q. What be those?

*Inward
troubles.*

A. The inward are secret accusations and checkes of conscience, horreur and feare of death, and of the day of iudgement, quenching of the spirit of God, vnquietnesse and vexation of mind, &c. The outward are shame, suits in law, pouerty, debt, imprisonment, losses, ill report, brawles, quarrels, &c: which their owne consciences must needs tel them they might haue auoided, if they would haue bin directed in y^e course, which the Word of God doth

Outward.

prescribe,

prescribed, and which the Lord hath called them vnto.

Q. Doe not many troubles befall them, who keepe the most narrow watch ouer their waies?

A. Yes, though nothing so often, yet sometimes; because, first, the most vigilant doe sometimes sleepe, and slippe into some sinne, either of omission, or commission; whereby they bring much woe and trouble vpon themselues; as *Dauid, Peter*, and many others haue done, and as diuers daily doe. Secondly, sometimes the Lord will try their faith, patience, and obedience, by bringing inward tentations, and outward troubles vpon them, as he dealt with *Abraham, Ioseph, Iob*, &c; which cannot for the present time bee ioyous to flesh and blood, but rather grieuous, as the Apostle saith, *Heb. 12.*

*Best haue
their trou-
bles by their
owne slips.*

*Gods tri-
als.*

CHAP. X.

Q. **W**Hat say you to the second branch of the seventh privilege?

God wil de-
liuer him
in time.

A. I say that godly me may assure themselves, that the Lord both can deliuer them out of all their troubles by his mighty power, and that of his free fauour and mercy he will assuredly doe it; and that at such time and season, by such meanes and instruments, and in such measure and manner, as in his heavenly wisdom and fatherly goodnesse hee shall see it most meete for the aduancement of his owne honour, and the furtherance of our saluation.

Q. How can you proue this?

Proued.

A. First, by testimonies of Scripture, Salomon saith, *The righteous escapeth out of trouble, and the wicked shall come into his stead*, Prou. 11. 8. For (as hee saith

faith else where) *Though a iust
man fall* (namely into trouble
and affliction) *seuen times*, that
is, very often, yet he riseth again:
but the wicked fall into mischise,
Prou. 24. 16. Secondly, by ex-
amples both of particular per-
sons, as of *Ioseph*, Genes. 41. 14.
Dauid, 1. Sam. 23. 27-28. Dan.
6. 22. *Peter*, Act. 12. 7: and of
whole Churches, Exod. 14. 24.
Hest. 8. 16. Psalm. 124. 1. and
126. 1.

*Q. Haue the faithfull now
any such particular promise and
assurance to bee deliuered out of
trouble, as they had?*

*A. They haue not such par-
ticular promises and assurances,
as many of them (though not al-
waies, as we may see in Dauid,
2. Sam. 15. 25.) had, yet we haue
that which is sufficient; for
first, if our troubles be spirituall
and inward (as finnes and cor-
ruptions), God hath giuen vs a
promise that hee will giue vs*

*We haue no
particular
promises, yet
sufficient.*

grace (vsing the means) to mortifie them; and if wee doe not subdue the same in such manner and measure as wee would, yet his grace is sufficient for vs, and the best of our fathers had no more, 2. Cor. 12. 9. Iam. 4. 6. Secondly, if they bee outward troubles, as pouerty, sicknesse, &c, he hath promised that if it be expedient, he wil pull vs out of them; and howsoeuer hee deale, hee will doe that which shall be best for vs, Rom. 8. 28.

CHAP. XI.

Q. **W***Hat say you to the third branch of the seventh priuiledge touching afflictions?*

A. That the true belceuer shall not onely bee freed from many troubles, which the other by their misgouernment fall into; and deliuered out of many, which

which the vnbeleeuers shall per-
ish in: but also (which is the
chiefe of all) hee shall not onely
patiently and contentedly vn-
dergoe them; but also reape
great good, and be made much
the better by them; whereas
the vngodly taketh great hurt,
and is made much the worse by
his afflictions.

*Faithfull
shall profite
by afflic-
tions.*

Q. How doe you proue this?

A. By the confessions of *Proued.*
the Saints themselues; as of
Dauid, who saith, that *before*
he was afflicted hee went astray,
but now hee had learned to keepe
the Word of God: And a little af-
ter, *It is good for me* (saith hee)
that I haue been afflicted, that I
may learne thy statutes, Psalm.
119.67.71. The same is testifi-
ed of *Manasses*, that when hee
was schooled by affliction, *then*
hee knew that the Lord was God,
2.Chro.33.13. And *Paul* pray-
eth, *that he may not reioyce in any*
outward thing, but in his troubles

B b 5 and

and afflictions, which he sustained for the Gospell, Gal. 6. 14.

Q. How doe the Saints of God come by wisdom, not onely patiently to beare, but also to profit by their afflictions and troubles?

*How to
profit by
afflictions.*

A. This grace is obtained of God (from whom commeth euery good gift, and perfect giuing, Iam. 1. 17.) First, by hearty and faithfull prayer, as the same Apostle saith, If any want wisdom (to beare his afflictions ioyfully and cheerfully as hee ought), let him aske it of God, who giuesto all men liberally, and vpbraideth no mā, but let him aske in faith, Iam. 1. 5, 6. Secondly, by a due consideration of the end, fruit, and vse of afflictions.

Q. What are those?

*8. Ends of
afflictions.*

A. They bee many, as may appeare both by the former Scriptures, and also by diuers other. First, to stay them from

wan-

wandering, and to bring them
backe into the way of saluati-
on that haue wandred, and to
make them teachable scholars
in the schoole of God, as they
did *Dauid*, Psalm. 119. 67. 78.
2. Cor. 1. 10. Secondly, to make
them know God, and them-
selues as they did *Manasses*,
2. Chron. 33. 13. Thirdly, here-
by they haue experience of
Gods gracious hand in deliue-
ring them, Psalm. 34. 17. 19.
Fourthly, they haue the prooffe
of their owne faith and pati-
ence, which worketh wonder-
full comfort, Rom. 5. 4. 5. Iam. 1.
3. Fifthly, hereby they are kept
from being condemned with
the world, 1. Corinth. 11. 31. 32.
Sixthly, it is the furnace of the
soule to purge out y filthy drossie
of prophannesse and infidelity,
1. Pet. 1. 5. And (as mustard laid
vpon the breast) to weane our
childish affections from the
loue of the world, Psal. 131. 2.
And

and as sope to skowre the conscience, Dan. 12. 10. Seuenthly, it is an argument of Gods loue, and our election. Eighthly and lastly, it maketh vs partakers of his holinesse, and bringeth forth the quiet fruit of righteoulnes, Heb. 12. 8. 9.

CHAP. XII.

Q. **W**Hat say you to the eighth priuiledge, of growing in grace?

3. Growing
in grace.

A. That God will giue to his children (being carefull and constant in the vse of good meanes) such an encrease of all spirituall graces, as at the first; they would not haue thought, as namely, First, sounder vnderstanding of his will. Secondly, more perfect hatred of that which is euill, and more feruent loue of that which is good. Thirdly, greater assurance of faith,

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faith and strength of hope. Fourthly, more patience vnder the crosse. Fifthly, hee giueth them also better gouernment ouer their harts and affections, and consequently ouer their owne speeches and actions, with more moderation in the vse of their lawfull liberties. Sixthly, more enlargement in prayer, and so in meditation, confidence, &c.

Q. How is this proued?

A. By plaine texts of Scripture: as where the Prophet saith, (speaking of Gods Children) They shall bring forth fruit in their age; they shall be fat and flourishing, Psalm. 92. 14. And our Sauiour Christ saith, Herein is my Father glorified, that you bring forth fruit, Ioh. 15. 8. And Paul prayeth for the Colossians, that they might be filled with the knowledge of Gods will in all wisdom and spirituall understanding, and that they might walke

Proued.

walke worthy of the Lord, being fruitfull in all good, and encreasing in the knowledge of God, Col. 1.9. 10. 11. To the same purpose hee praiseth God for the Thessalonians; because their faith did grow exceedingly, and the loue of euery one of them towards another did abound.

Q. How else is this proued?

*Other
proofes by
example.*

A. It is further proued by examples: *Moses* was fearfull at the first, Exod. 4. 11; but afterwards hee receiued strength to looke *Pharaoh* in the face, and to doe his message boldly, Exod. 10. 17. *Nathanael* beleeued at the first, yet he is promised y he shall see greater things.

Q. How is it else proued?

*Other
proofes.*

A. Finally, the truth of this may appeare by those speeches, which are vsed in describing of the children of God; as when the Lord is compared to a husband-man, the Church to an Orchard, the faithfull to young plants,

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plants, whose nature is to spread and shoot out their branches, and bring forth fruit, Psalm. 92. To the same purpose Christians are called, first, babes, and such as haue need of milke; and then strong men; which argueth an encrease and growth of grace.

Q. What shall they doe, that want preaching, or be seldome and slenderly taught?

A. They are earnestly to seeke by all honest and lawfull meanes after a better ministry, in the meane time they must endeavour to goe forward, and grow in grace as they can, though they cannot attaine to that which others may, who haue greater meanes; for where much is giuen, much will be required; and where little is giuen, the lesse is looked for.

*Such as
want mi-
nistry.*

CHAP. XIII.

Q. **W**Hat is the ninth priuiledge of a Christian?

9. Priuiledge, per-
seuerance.

A. The ninth priuiledge of a true Christian is perseuerance in a good and holy course; for notwithstanding he meet with many troubles and tentations, which sometimes cause him to make a stop, yea to turne out of the way of Christianity; yet he hath assurance from God, that he shall returne into the way againe, and perseuere in faith and repentance to the end of his race.

Q. How is that proved?

Proved.

A. The Apostle saith, *Hee which began this good worke, will also finish and make an end of it,* Philip. 1. 6. And Christ saith, *that this is the Fathers will who hath sent him, that of all which he hath giuen him he should lose nothing,*

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thing, but should raise it up againe at the last day, Ioh. 6. 39. & 10. 28. And the Apostle saith, I write to you that beleene, that you may know that you haue eternall life. Therefore wee are not to doubt of this priuiledge.

Q. What fruit commeth by the knowledge hereof?

A. The knowledge of this priuiledge is a treasure inualluable, as they can best tell who haue felt the smart of the want thereof; for it gladdeth the heart more then gold; neither will it suffer them to waxe slothfull, worldly, idle, vaine, or any way wearie of the Lords yoke, knowing assuredly that the Lord will assist him to the end.

Q. Doe Gods children alwayes die in peace?

A. The Prophet saith, marke the end of the righteous, and you shall see that the end of that man is peace, Psalm. 7. 37. Yea Bala-

am

Fruit.

*Sometimes
godly die
in tenta-
tion.*

am the false Prophet doth by his vaine wish acknowledge as much, Numb. 23. 10; yet wee must not curiously iudge of the outward manner of their death: for sometimes the deare seruants of God by the violence of their bodily sicknesse, or by the tentation of the diuell, may die as men forsaken of God, vttering some words vnbesee-
ming their holy profession: but *this marke remaineth sure, the Lord knoweth who are his,* immediately and by himselfe; and we know it mediately by their constant profession and departing from iniquitie in their life, & not by some violent pangues and passions, wresting from them some disordered speeches at their death, 2. Tim. 2. 19. And if the deare children of God in their best health, may be drawn to speake or doe that which they would not, and whereof they may say, *It is no more I that*
doe

doe it, but sinne that dwelleth in me; how much more may this befall a true Christian in the extremity of sicknes and pangues of death, Rom. 7. 20?

Q. Is not the feare of persecution and bodily torments, enough to terrifie the children of God from persisting in a good course?

A. No, if they consider throughly of these and the like Scriptures; Feare not them which kill the body, but are not able to kill the soule; but rather feare him, who is able to cast both body and soule into hell, Luk. 12. And againe, They that are with vs, are more then they that are against vs, 2. King. 6. And againe, Greater is he that is in vs, then he that is in the world, 1. Ioh. 3. Likewise, 1. Cor. 10. 13; and that which is writtē, Ro. 8. 18: 2. Cor. 4. 13. Further, if we mark the examples of Christ, & of his Apostles & other Martyrs, Heb. 12. 1, & c. 1. Cor. 4. 8: 2. Co. 6. 9. Heb.

Feare of
persecution
shall not
dismay
Gods chil-
dren.

11.36. Thirdly and lastly, if we consider what a poore life this is, and what an exchange wee shall make, Mark. 10. 29. 1. Cor. 15. 19. 2. Cor. 4. 17.

Q. How shall we nourish the daily hope of this perseuerance?

*How to
nourish
hope of
perseue-
rance.*

A. By keeping in vs a willingness to die, which will make vs more fit to liue. Secondly, if we meditate of the vanitie of all earthly things, & set our mindes on those that bee heauenly. Thirdly, if wee hold fast our reioycing in Christ daily. Fourthly, if we mortifie all sinne, and keepe our selues out of loue with it, which is (as it were) to plucke out the sting of sinne. Fifthly, if we inure our selues to beare smaller afflictions, which is a part of the deniall of our selues: for by this meanes wee shall willingly goe vnder the greater; yea vnder death it selfe when it commeth.

Q. These are great priuiledges

ledges which wee enjoy heere ;
but be there not greater laid up
for vs in the life to come ?

A. Yes verily, for these shall
haue an end ; and therefore if
we haue not other more lasting
and excellent ioyned with the,
wee were but in a hard case, ac-
cording to the saying of the A-
postle, *that if in this life onely we
had hope in Christ, we were of all
men the most miserable ;* but
both these being ioyned toge-
ther, our case is vnmatchable for
holinesse and happinesse, vertue
and glory.

Greater pri-
uiledge in
the life to
come.

CHAP. XIII.

Q. **W**Hat then is the
tenth priuiledge of
a true Christian, to bee perfectly
enjoyed in the life to come ?

A. It is that absolute, end-
lesse, and vnutterable ioy, glo-
ry and happinesse prepared of
God

1. Priui-
ledge, end-
lesse hap-
pinesse.

God from euerlasting, for them that loue him; whereof we haue a beginning or taste in this present life, but shall haue the full fruition of it hereafter, and that in such measure and manner as no heart of man can conceiue, or any tongue or pen of man vter and expresse.

Q. How is this estate and priuiledge of a Christian described in the holy Scriptures?

*How bea-
uen is sha-
dowed.*

A. Because it is such, as no heart can conceiue the excellency of it, the holy Ghost like a tender father, applying himselfe to our weak capacity, doth resemble and set it forth vnto vs, by comparing it with, & calling it by, the names of such things as we most affect, desire and delight in: such as be, first, pleasure, ioy, mirth, feasting, musick, beautie, &c. Secondly, riches, treasure, inheritances, possessions, friends, &c. Thirdly, honour, dignity, preferment,

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ment, kingdomes, &c.

Q. How appeareth this by the Word of God?

A. First, the pleasure and ioy thereof is set forth, Psal. 16. 11. where David saith (turning his speech to God), at thy right hand are pleasures for evermore. And Matth. 8. 11. where Christ saith, that the elect shall sit downe as at a royall feast and banquet, (like to that Hest. 1. 3. 4. &c.) with Abraham, Isaac, and Iacob in the kingdom of heauen, where shall be ioy vnspeakable, as may appeare by the contrary, noted vers. 12 : but especially in the Reuelation, where it is said, they sung a new song, euen the song of Moses and the Lambe, a song that none could learne, (such was the sweetnesse and excellency of it) but the redeemed of the Lord, Reuel. 5. 9. and 15. 3. and 14. 3. And in another place, God shall wipe away all teares from their eyes, they shall hunger

*Heauenly
i oy and
pleasure.*

no more, neither thirst any more;
and there shall be no more death,
neither sorrow, neither crying,
neither shall there bee any more
paine, for the first things are past,
Reuel. 7. 17. & 21. 4.

Q. How is the honour and riches of this priuiledge described?

Honour and
riches.

A. It is called a kingdome,
Luk. 12. 32; a heavenly king-
dome, Matth. 8. 10; a kingdome
prepared for the blessed of the
Lord, Matth. 25. 34; a crowne of
righteousnesse, 2. Tim. 4. 8; a
crowne of life, Iam. 1. 12; an in-
heritance immortall and undefi-
led, that withereth not, in heauen,
1. Pet. 5. 4: a most excellent and
eternall waight of glory, 2. Cor.
4. 17. To the same purpose it is
said, that Saints shall bee clothed
in white aray, and sit with Christ
in his throne, as he sitteth with the
Father in his, Reuel. 3. 5. 21. And
in many other like places, which
doe sufficiently set forth the ri-
ches therof, For in such an hea-
uenly

uenly estate, it must needes be vnderstood that there is abundance of treasure and all kind of riches.

Q. What other arguments be there, to set forth the excellency of this priuiledge?

A. Diuers: first, if the state of the militant Church be so excellent, that it is better to be one day there, then a thousand elsewhere; yea, to be a porter there, then a prince in the world: how excellent is the state of the Church triumphant in heauen? Secondly, if *Peter* were so surprised with a little glimpse of the heauenly glory, that his senses were euen overcome, Matth. 17. Luk. 5. And *Paul* so raiished with a short relish of the ioyes of the kingdome of heauen, that God was faine to allay the sweetnesse thereof with such a sowre sawce; how shall we bee ouerwhelmed with the full fruition of the same? 2. Cor.

*Excellency
of this.*

12.30. If the Word of God being vttered by a fraile and sinfull man, bee so sweet vnto vs, carrying about vs these corruptions: how sweet shall the immediate voice of Iesus Christ bee, when wee haue laid aside this sinfull tabernacle? Fourthly, if it be a great part of our earthly happinesse to dwell for a short time among our parents, kinsfolke, and acquaintance, which are but weake and fraile creatures: what a blessed condition shall it be, when wee shall remaine for euer in the city of the liuing God, the celestial Ierusalem; and in the company of innumerable Angels, and in the congregation of the first borne which are written in heauen, and with God the Iudge of all, and with the spirits of iust and perfect men, and with Iesus the mediator of the new Testament, Heb. 12.22.23.24? For if the state of the Church vnder the

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the Gospell bee so glorious in this world, how glorious shall it be in the world to come? To the same purpose tendeth that speech of the Apostle, 2. Cor. 9. 5. Lastly, the incredible, endlesse and remedlesse torments of the wicked may make it plaine vnto vs, as one contrary doth another. For when the wicked shall bee at their wits end, smitten with horroure, and ouerwhelmed with wofull weeping and gnashing of teeth, being cast into vtter darknesse, where their worme dieth not, & their fier neuer goeth out, Mat. 8. Mark. 9: euen then the faithfull shall enioy this infinite variety of heauenly and vnspeakable blessings.

Q. What is the vse and benefit of this priuiledge?

A. Very great: for first, this (among and aboue all the rest) makes the Word of God most sweet and precious to vs,

*Use of this
priuiledge.*

Psal. 19. and 119. Secondly, it worketh a contempt of the world, and of all the pleasures, honours & riches therof, which are nothing at al to be esteemed in comparison of this, Phil. 3. 7. 8. &c. Thirdly, it causeth a willingnesse, and an earnest desire (in respect of our selues) to die and to leaue the world, and to enioy such a safe and comfortable condition. Fourthly, it stirreth vp a continual thankfulness, and care to walke worthy of God, and of that great glory and happinesse that he hath called vs vnto, and hath prepared for vs. For this will make a godly mind to cry out indeed, *What shall I render to the Lord for all his benefits towards me,* Psalm. 116. 12? Fifthly, it will bring comfort in affliction, knowing that our crowne shall bee increased: for what maketh the godly many times to faint and moutne as men without hope, but

but that they doe not with *Iesus*
Christ the author and finisher of
their hope, looke to the ioy that is
set before them ; which would
make them cheerfully to endure
the crosse, & despise the shame,
Heb. 12. 2. And with *Paul*, to
resolue and conclude, that the
afflictions of this present
time are not worthie of
the glory, that shal be
reuealed vnto vs,
Rom. 8. 18.

Cc 3 THE



THE SEVENTH BOOKE.

CHAP. I.

Question.

*Answer to
cauils of
bad, and
doubts of
honest mō.*



*What is the summe
and drift of this
booke?*

A. First, to answer the objections, cauils and quarrels, that are made against this, or the like direction to a Christian life; shewing the weaknesse and insufficiency of them, and that they are but carnall, and the froth of mans braine. Secondly, to meet with such doubts, as may arise (touching the same) in the mindes of honest and well disposed Christians.

CHAP.

CHAP. II.

Q. Seeing the Scripture is so plaine, perfect, profitable and sufficient; it might be demanded, what need any such direction?

A. By the same reason it might bee demanded, What need there any preaching, or catechising; seeing this and the like direction are nothing but a gathering together, and setting in order of those points, that are handled in preaching and catechising for the helping of the memory, and thereby furthering of the Christian life.

Q. Why should not people rest in the labours of their Ministers upon the Sabbath, and other daies of the weeke?

A. Because all haue not such Ministers for ability and faithfulness as were to bee desired; and those that are both able &

C c 4 willing

1. *Obiect.*
No need of
direction:
the Word is
sufficient.
Answer.

2. *Obiect.*
Publike mi-
nistry is
sufficient.

willing to take pains, must proceed in their teaching as occasion is offered by their text. Besides, all hearers are not fit for private conference, nor any teacher free at all times to confer with every particular member of his flocke. And finally, over and besides the singular benefit, which a Christian shall finde by the publike ministry, his owne experience will teach him, that it is more then necessary that he be not idle and unprofitable at home.

Q. Is not this too precise and strict a course?

3 Obiect.
It is too
precise.
A^{ns}.

A. No: if we desire (as the beloued of the Lord) to dwell in safety vnder his protection all the daylong, Deut. 33. 12. And with David, neuer to wander from the commandements of God, Psal. 119. 10. But that our faith and love may grow exceedingly, 2. Thess. 1. 3. But if wee be content to bee haled this way or that

that way, with cares and vexations of the world, and ensnared with earthly pleasures and delights, and vnsetled by the pro-uocation of euery wicked and vnreasonable person; so as wee can hardly find one quarter of an houre in a day, yea scarce in a weeke, to solace our selues with holy meditation of heauenly things; then no maruel, if we count this too strict and seuer a course.

CHAP. III.

Q. **W***Hy doe men thinke it utterly vnpossible, or at least exceeding inconuenient to obserue such a direction daily?*

A. Because (say they), first, good men in other ages haue not vsed it, except some simple Monkes and Friers. Secondly, to be tied to it euery day, were a

Cc 5 toyle

4. *Obiecti-
ons, why
this course
is thought
impossible,
or inconue-
nient.*

toyle intolerable, and a taking away all the delight of a mans life. Thirdly, they aske how a man can goe forward with his businesse, and labour in his worldly calling? Fourthly and lastly (say they), this were to bring in Monckery againe.

Q. How shall we answere such obiections?

Answer.
This is possible and
conuenient.

A. If it were either so impossible or inconuenient (as these men imagine), would *David* (being directed by the spirit of God) haue pronounced *the man blessed that delighted in the law of the Lord, and meditated therein day and night*, Psa. 1; and haue professed that *it was his meditation continually*, Psalm. 119. 97, hauing so many waighty matters to busie himselfe withall? and why doth the Lord by his holy Apostle will men to *giue all diligence thereunto*, 2. Pet. 1. 5? Would God (who tels vs that his yoke is easie and his burthen light.)

light) impose that vpon vs,
which were either vnlawfull,
intolerable, or inconuenient?

CHAP. IIII.

Q. *How doe you further
answere them which
say, it is toyle some and incommen-
ent, taking away al pleasure from
men?*

A. I say, first, that there is *This brings
comfort.*
no pleasure nor comfort in the
world like to it, or to bee com-
pared with it. And *Dauid* often
professed the incomparable
sweetnesse he found in this me-
ditation, Psalm. 19. 10. In one
place he saith, *I haue found as
great pleasure in thy testimonies,
as in all manner of riches: and it
was Christ his meate to doe the
will of him that sent him, and fi-
nish his worke, Ioh. 4. 34. So
ought it to be the chiefe delight
and comfort of euery true Chri-
stian,*

stian, to bee doing the will of God, both in priuate and publicke, alone and in company. Finally, as it is the pastime of fooles to doe wickedly, or to abuse their lawfull liberty; so it is a delight of the godly-wise to doe well; not onely abstaining from grosse euils, but also bridling and moderating their lawfull delights.

Q. Will not this hinder mens labours, and make them neglect their callings, and so bring poverty upon them and theirs?

A. No, but rather the contrary; for godlinesse hath the promises both of this life, and that which is to come. And to them that first seeke the kingdome of God and his righteousness, other things shall bee administered in competent measure, Matth. 6. 33. They were wont to say in time of Poperie, that meate and Masse hinders no mans thrift; meaning thereby, that the seruice of God did no
more

This furthers our lawfull labours in our callings

more hinder a mans thriving in his worldly calling, then the meate which he did eate, which maketh a man more able and fit to worke. Had they this opinion of their idolatrous Masse, that it furthered them in al their affaires, and brought a blessing vpon all their labours: and shall wee thinke so basely of the true seruice of God, which being the guide and companion of all honest paines and diligence, is the onely way to thrive and prosper in the world?

Q. Whereunto may they bee compared, that goe about their earthly affaires, before they haue seasoned their harts with heavenly exercises of prayer?

A. As hee riddeth not most worke, who goeth about his worldly businesse most early, and tarrieth latest and longest at it, if the instruments which hee should vse in the performance thereof be blunt and dul,
and

*They thrive
not best in
their labours, who
pray not
before.*

and out of frame, but doth both wearie himselfe, and marre the worke that he taketh in hand: so he prospereth not best in the world that goeth about his earthly calling, before hee hath seasoned his heart with holy meditation and inuocation of the name of God.

CHAP. V.

Q. **W**ill not the obseruing of such a direction daily, breake off all society among men, and make our life mopish and monkish?

This course is a furtherer of right use of fellowship.

A. Indeed it will breake off ill customes, cut off vngodly fellowships, and root out prophane and dissolute merriments and meetings, at tauernes, and ale-houses, stage-playes, may-games, and the like; which bad meetings (as they are commonly vsed) the foolish and ignorant

rant world calleth good fellowship, but they ought to haue bin left and cast off long agoe, howsoever vaine men count it a *strange thing*: otherwise the following of such a direction daily, will both greatly helpe a man in the choyce of his company, and also in his wise, comfortable and profitable carriage in the same; else how could *Dauid* (being but a young man) by his meditation in keeping of the law & testimonies of the Lord, haue been more wise then his politicke enemies, & had more vnderstanding thē his teachers, and ancients, *Psal. 119. 97*?

Q. What shall we answere to them, who say it wil bring in Monkerie againe?

A. Wee may answere, that there is no colour of truth in that which they say; for what is more contrary to Monkerie and all Poperie, then to worship God in spirit and truth; as wee
are

*This is far
from Mon-
kery.*

are taught in this daily direction; one branch whereof is, to teach vs how to behaue and carrie our selues in company. *Dauid* professeth to *bee a good fellow or companion with all men that feared God.* As for such objections, it is hard to say whether the Popish monks in their hypocrisie, superstition, and false worship of God, were greater sinners, then prophane persons who worship not God at all, except it be to satisfie the law, or to serue their owne turne.

CHAP. VI.

Q. *But how shall men be able to attaine to the constant practice of such a daily direction?*

A. For the attaining of this ability three things are requisite: first, a willing minde, and earnest desire to attaine vnto it, pro-

How to bee able to liue thus.

1. A willing mind.

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proceeding from a due consideration of the vnsetlednesse of our liues, and vnfitnesse that is in vs to performe good duties. Secondly, a striuing against sloth and vntowardnesse that hangeth in our members, making vs as vnwilling to euery good dutie, as if there were so many Lyons in the way; with a calling-back, bridling and restraining of our earthly affecti-
tions frō nestling in any thing heere below. Thirdly, the perswasion, that the fruit which we shall reape by this course will be farre greater then the paines that we take therein; which wil also arme vs against mocks and reproches, and all other discouragements.

Q. What shall wee doe, when we are letted by our worke, or by the Princes businesse, or such like?

A. In this case, first, we must pray to God to giue vs wisdom

2. Resisting sloth.

3. The great gaine hereby.

How wisely to doe euerything in his time.

dome to doe euery dutie in due time. Secondly, if the works be ordinary, and such as may bee foreseene, wee are to lay for it, that euery duty may haue his due place, in giuing to God that which is Gods, and to *Cesar* that which is *Cesars*. Thirdly, if any thing fall out extraordinaryly, which cannot bee deferred without sinne; in this case the lesser dutie must bee preferred before the greater, and the greater must bee performed after the lesser duty; which lesser duty in respect of the circumstance of the time, is made the greater, after a sort. For example: a man going to pray with his family at his wonted time, word is instantly brought him that his child is fallen into the water, or that his neighbours house is set on fier, &c. Here he is bound in the first place to saue his child, and helpe his neighbour, which are duties of loue, before the other,

ther, which are duties of religion.

CHAP. VII.

Q. *Is not our owne distempered heart the chiefe discouragement and let to hinder us from a Christian course?*

A. Yes verily, as hath been often said & shewed: for hence it is, that so few doe giue themselves to any such direction, as throughout the day to make most account of the life to come, and to haue heauenly mindes; and at times, and in all their affaires to occupy their hearts, desires and thoughts about such things, as may most estrange them from the earth, and bring them in loue with heauen and heauenly things.

Q. *What bee the discouragements (besides that which hath been said before), that a distempered*

Many discouragements.

1. Chiefe, our corrupt hearts.

pered heart taketh hold of, and stumbleth at?

2. *That so few follow this course.*
3. *Trouble arise by it.*

A. Diuers: as first, the fewnesse and small number of them that follow this course. Secondly, the scorn, contempt, and trouble that such are subiect vnto and do meet withall, who do follow it; although they liue no otherwise then according to the doctrine taught in the publike assemblies: which ought to bee so farre from hindring and discouraging any man, that the same should rather further and quicken him in the race of Christianity, considering what is said, Matth. 7. 13. Luk. 13. 24. Iob 6. 33; and in a number of places besides.

Q. *May not a man serue God as wel, though hee follow not this direction?*

A. Though the substance of this direction bee such, as no man can serue God well, except they follow it; yet for the forme
and

and manner, if any man know a better and fitter, let him vse it. Onely let him so walke, that he may haue sound peace to Godward; and take heed that he deceiue not his owne heart, *which is deepe and deccitful aboue measure*, Ier. 17.

Q. Will not the most reiect this counsell, and others take little good by it; though in outward shew they may seeme to goe before others?

A. Yes no doubt: for the most doe runne the broad way, and enter in at the wide gate; and many, who haue a forme of godlinesse, denie the power thereof. Yet wisdom is iustified of all her children: and they who bee the Lords will receiue counsell, and take light by the faithfull labours of the Lords seruants. And if the whole be more then they can at first be brought vnto; yet they will take in hand some part, till the Lord shall leade

Most will reiect this.

True godly will follow it, so farre as they see needfull.

leade them further.

CHAP. VIII.

Q. **W**hat shall they do,
that cannot reade?

*Such as can
not reade,
what they
are to doe.*

A. They are like to fare the worse for want of that ability; therefore let them learne if they be capable, if they bee not, let them vse the more diligence in praying, hearing the Word preached, and godly bookes read by others.

Q. What if they haue not the gift of prayer?

*Such as
cannot con-
ceiue a
prayer,
learne some
fit prayer.*

A. Let them get some forme of prayer by heart (in respect of the shortnesse) fit for their memories; and in respect of the matter, fit for their estate and condition, altering the same as occasion shall be giuen.

Q. Is not this a hard saying, that wee must serue God all the day long?

A. It

A. It is hard indeed to flesh, but not to them that know it to be the *Lords yoke, which is easie; and his burthen, which is light.* And who doe also remember, that as one dead fly doth corrupt the oyntment of the Apothecary; so one euill giuen way vnto, doth hinder a mans peace with God; and as a little leauen doth sowre the whole lumpe: so one corruption bearing sway doth defile the whole life. And seeing a good conscience is a continuall feast: why should any thinke it a sore matter to bee tyed to keepe a good conscience all the day long?

*This course
hard to
flesh, not to
the spirit.*

CHAP.

CHAP. IX.

Q. **I**s not this direction rather for Ministers and scholars, who having nothing else to trouble themselves withall, but to follow their studies, doe yet finde it a hard thing to attaine unto?

This belongs not onely to Ministers and Students.

A. This is a great obiection with many, who thinke it no equitie to require that at the hands of husband-men, tradesmen, merchants, lawyers, &c, which Ministers and students in Diuinity (who haue farre fewer lets & discouragements, their liuing being provided to their hand, and also greater helpes) doe rarely performe. To whom it may be answered, that as they haue in some respect fewer lets, and more freedome to holy duties then other men; so they haue more spirituall exercises to performe (especially

if

if they be Ministers), as watching ouer their flockes, preaching, exhorting, rebuking, &c; besides euen the same duties, which are common with them and others, are to bee more thoroughly performed by them, according to the greater measure of graces and gifts, which they haue receiued from God. Finally, though they haue vsually fewer outward troubles, yet they haue more inward tentations then other men; Satan desiring to sift and winnow them, as he did *Peter*, Luk. 22.

31.

Q. May it not be doubted, that the Writer of this booke hath wished better to others, then hee can follow himselfe?

A. Admit it were so, yet hee deserueth thanks for the labour of his loue in their behalfe. Men doe not reiect a whetstone, being a blunt thing it selfe, because it serueth to

If the teacher follow not this, yet must the bearer.

sharpen y^e hard iron. Besides, by this reason Satan might harden our hearts against any Preacher (as doubtlesse he doth the harts of a great number), saying, Tush, he teacheth more then he followeth, and perswadeth others to that which hee practiseth not himselfe. Our Saujour Christ obiectioneth this against the Scribes and Pharisees; and yet he exhorteth the people to obey their doctrine.

Q. But haue not some men such busie callings, (as Magistrates, Souldiers in time of war, Day-labourers, &c.) that it is not possible for them to follow any such directions?

No calling should binde our seruicing of God

A. No particular calling is of such importance, that it may make vs forget our generall calling of Christianity: in comparison whereof all other callings are but base and of small account; and therefore wee must neuer bee so addicted to the

the seruice of any mortall man,
or drowned in any worldly
matter, as to forget and neg-
lect the seruice of the immor-
tall and euerliuing God.

CHAP. X.

Q. **VV** *Hat say you for a
conclusion of this
booke?*

A. I say to the godly, let
them beware that they neither
leauē off, nor waxe slacke and
cold in the good course they
haue begun; and if by their
owne corruption, or by the dis-
couragements, reproches and
iniuries of others they haue
fainted or fallen away, *Let them
remember from whence they are
fallen; Or else God will come a-
gainst them shortly, &c. Reuel.*
2.4.

*Conclusion
What the
godly must
doe.*

Q. *What say you to the god-
lesse?*

Dd 2

A.I

*Admoniti-
on to the
godlesse.*

A. I say to them with *Salomon*, O ye fooles, how long will ye lone foolishnesse; and yee scorner delight in scorning, and yee vnwise hate wisdom, &c, *Prou.* 3. 28? And againe, Because when I called vpon you, yee would not heare; you shall cry and not be heard, saith the Lord; yea, you shall roare for anguish of mind, and cry out to the dumbe creatures, saying, O yee mountaines fall vpon vs; hide and couer vs, O yee hilles, from the fearfull wrath of the Lord! Finally, I say to such with *Peter*, that if the righteous, and those that walke according to the direction of Gods Word are scarcely saued; where shall the wicked and vngodly appeare, *1. Pet.* 4. 17?

Q. You haue taught vs to liue holily and happsly, how shall wee die so?

*How to die
well.*

A. A holy and happy life bringeth alwayes a holy and happy death: and hee that (by
fol-

following this or the like direction daily) hath learned to die euery day, by mortifying the deeds of the flesh, resisting Satan, and despising the world, cannot but die happily and holily, and sleepe sweetly in the Lord, when his last day cometh. For that faith, hope, patience, &c, will vphold and guide him at his death; which was the staffe and stay of his life.

FINIS.

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Errata.

Page 17. line 10. for first, read, *fifth*. p. 36.
1.8. two. r. *too*. p. 38. l. 13. Pl. 55. r. 58. p. 40. l. 10.
schooler r. *foole*. p. 43 l. 4. anguisha & distem-
per, r. *anguish distemper*. p. 60. l. 14. seeing, r.
saying. p. 62 l. 1. first. r. *fifth*. p. 160. l. 17. as a
good sermon. r. *and a good sermon*. l. 18. and by
all this. r. *as by all this*. p. 171. l. 26. hath. r. *have*.
p. 181. l. 3. glassing. r. *glorizing*. p. 193. first table.
r. *first commandemens*. p. 196. l. 14. inwardly. r.
outwardly. p. 203. l. 8. & p. 206. l. 10 first. r. *fifth*.
p. 297. l. 26. causeth forth. r. *causeth forth*. p.
308. l. 16. as a mā. r. *in a man*. p. 371. l. 22. adde
in the margin to Eccles 7. 9. p. 375. l. 25. do. r.
may. p. 390. l. 10. see. r. *set*. p. 407. l. 16. with. r.
which. p. 422. l. 11. would. r. *could*. p. 428. l. 14.
beginning r. *begin*. p. 477. l. 13. in the end.
grace. r. *rest*.